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# The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XIV. No. 28. CHICAGO, SATURDAY, OCTOBER 10, 1891. WHOLE No. 675.

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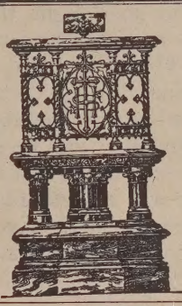

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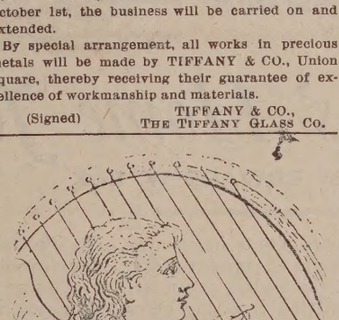

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# The Living Church.

*SATURDAY, OCT. 10, 1891.*

THE loss sustained by the Church of South Africa in consequence of the failure of the Cape of Good Hope bank will not, it appears, exceed £2,000.

BISHOP KNIGHT-BRUCE, who is leaving Bloemfontein to establish a Bishopric in Mashonaland, was one of the founders of the Oxford House in Bethnal Green.

THE following letter from a Corean pupil has been forwarded to the *Morning Calm* for publication by the Bishop of Corea: "Dear Dr. ——, Mr. Townsend's boy sent the fifty eggs to you, because you were fixed vacinate his baby. Therefore he said very much thank you, sir. Yours truly, W. D. Townsend boy, YOON HO."

IN answer to many questions, we would say that we have information which we believe to be trustworthy, that the bishops consented to the consecration of Dr. Brooks, by a majority of one. Some two weeks after the majority had been obtained, it was increased to two by the consent of a foreign missionary bishop.

THE Inter-State Industrial Exposition is holding its 19th annual exhibition in the old building on the Lake Front. The particular interest this year is in the fact that it is probably the last to be held in the present quarters. The building will be torn down to make way, it is probable, for a large art palace which will remain as a permanent reminder of the Columbian Exposition of 1893.

THE General Synod of the Australian Church was called to meet on September 22nd, and nearly all the bishops in Australia were expected to take part. The question of the appointment of an archbishop, it is said, will be considered at the synod. It will be remembered that the West Lambeth Conference left it open to provinces to style the metropolitan or primus, archbishop.

A GOOD story is told, but nobody is bound to believe it as an article of faith. A rustic deacon had to announce that the Rev. Hugh Price Hughes, M. A., would "star" it at the chapel. He did so to the following effect: "The Rev. Hugh Price Hughes's Ma. will preach;" he added, with that love of amplification which is habitual in his class, "we hope the old lady will give us a good discourse."

AMONG the theological books that will attract attention during the forthcoming season, says *The Irish Ecclesiastical Gazette*, will be Cheyne's Bampton Lectures on the origin of the Psalter, and Gore's Bampton Lectures on the Incarnation. For all practical purposes these two writers belong to the same school—that of the advanced critics of Holy Scripture. Both have shown their readiness to accept and incorporate into English theology the latest theories of the forward critical school of Germany, while Gore unites with this position a strong sacramental tendency. Another work that will be certain to receive a welcome is Dr. Driver's "Introduction to the Literature of the Old Testament."

THE report of the Church Missionary Society for the year 1890-91 shows that the society occupies 327 stations, viz., 44 in West Africa, 13 in Eastern Equatorial Africa, 1 in Egypt and Arabia, 11 in Palestine, 2 in Persia, 109 in India, 17 in Ceylon, 8 in Mauritius, 23 in China, 11 in Japan, 36 in New Zealand, 43 in North-west America, and 9 in North Pacific. It employs 4,358 missionaries, pastors, teachers, etc., of whom 655 are Europeans, 30 Eurasians, etc., and 3,673 natives. The total number of native Christian adherents is 195,463, the number of communicants being 50,005. The Baptisms during the past year were 10,491. There were also 1,720 schools and seminaries in connection with the society, with a total of 70,311 native scholars.

A CABLE despatch to the mission rooms at New York, received on Tuesday, states that Bishop Wm. J. Boone of the China Mission, died at Shanghai on Monday, Oct. 5th, of fever. No further particulars have been received. Bishop Boone was a native of China, the son of our first Bishop to China, and born at Shanghai, May 17, 1846. He was educated and ordained deacon in this country, and received priest's orders in Hankow, China. His early ministry was spent in Georgia and Alabama. In 1869, he was stationed at Wuchang, where he remained ten years, when he went to Shanghai as head of the Theological School in St. John's College. In 1884, he was elected Missionary Bishop to succeed Bishop Schereschewsky, and was consecrated in Shanghai, on the Feast of SS. Simon and Jude of that year.

THE London correspondent of *The Birmingham Post* tells a story, which may or may not be true, of Dr. Temple's early days in the diocese of Exeter. The prelate, having received complaints respecting certain ritualistic innovations, sent for the erring curate-in-charge, with the intention of impressing upon him the enormity of his offence. The curate was as mild as the Mr. Clayton Hooper of Gilbert's whimsical imagination, and not a word did he vouchsafe by way of remonstrance or justification during the Bishop's exhortation. Exasperated at the curate's silence, Dr. Temple wound up with a curt "That is all," in his most dignified manner. Then the meek curate delivered himself in three words, "Your blessing, Father." The Bishop stared, and then fairly roared, "Good afternoon. Leave me, sir. Go at once."

BISHOP SELWYN, of Melanesia, has arrived in England. He has been prostrated for months by a severe attack of rheumatism. A writer from Australia to *The Church Times*, says of him: "There is every hope of the ultimate restoration of Bishop Selwyn to health; but it is exceedingly doubtful whether he will again be able to take up the work of his missionary diocese. Indeed, it is probable that, if he attempts to do so, he will kill himself. The best solution of the matter would surely be his acceptance of the first vacant bishopric in Australia or New Zealand which may be offered to him. As the head of a diocese in Australia or New Zealand, he would be able to render valuable aid to Melanesia by way of counsel and advice, and practically forward its interests by bringing its work under the notice of colonists as worthy of their pecuniary support. It cannot be many years before this mission will have to depend almost entirely on the Church of the province of New Zealand, to which province it belongs."

BISHOP POTTER replies to a Protestant critic who has found fault with an address of his delivered on the Feast of the Transfiguration:

He is quite right in his conviction that I have never encouraged prayers for the dead. But who are the dead? How far have those who are departed out of this life gone beyond the reach of the care and love of God? May we not commend them to it, wherever they are? And—for that was the main point of what I had to say on the occasion to which he refers, when I was trying to indicate the significance of the Transfiguration as revealing the inter-relations of the two worlds, seen and (to the eye of sense) unseen—may they, the departed, not reach back and down in loving sympathy and aspiration for us? I confess I am unable to see how any such vicious doctrine of mercenary masses for the dead denies to one such a pious hope as that, or why the perversions of the doctrine of the communion of saints denies to me the privilege of believing in it; and, if of believing in it, then in all the glorious and consoling corollaries which go with it. I do not forget the texts which your correspondent quotes, I am simply unable to see their pertinency. And, as to his interesting and characteristic quotations from the "Westminster Catechism," I am much comforted by the thought that, whatever dogmatic burdens I am called to bear, they do not include allegiance to a symbol which, in such plain terms, denies the teaching of Catholic Faith.

THE Rev. E. Steele, vicar of St. Neot's, Cornwall, begins a well-written article to *The Church in the West* on the subject of systematic almsgiving, with the following anecdote: "A farmer went to hear John Wesley preach. He was a man who cared little about religion; on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. John Wesley said he should take up three topics of thought, he was talking greatly about money. His first head was 'Get all you can.' The farmer nudged a neighbor, and said: 'This is strange preaching; I never heard the like of this before; this is very good. That man has got things in him; it is admirable preaching.' John Wesley discoursed on 'industry,' 'activity,' 'living to purpose;' and reached his second division, 'Save all you can.' The farmer became more excited. 'Was there ever anything like this?' he said. Wesley denounced thriftlessness and waste, and he satirized the wilful wickedness which lavishes in luxury; and the farmer rubbed his hands, and he thought: 'All this have I been taught from my youth up,' and what with getting, and what with hoarding, it seemed to him that 'salvation had come to his house.' But Wesley advanced to his third head, which was 'Give all you can.' 'Aw dear, aw dear,' said the farmer, 'he has gone and spoilt it all.'"

A WRITER in *The English Pulpit* in giving his impressions of Christianity in America, says:

The bane of excessive sectarianism is often seen in small towns and villages. In the midst of a population of five hundred or a thousand it is not uncommon to have several churches where scope exists only for one, or at the utmost, two. The consequence is that a number of small, weak, struggling, religious communities are called into existence, the ministers of which hardly know how to live. In the many new settlements which have sprung up like mushrooms in the West there has been a rivalry amounting to a mania in establishing churches and missions. The cost of the erection and the support of worship mainly devolved upon the home mission boards of the various denominations. A marvellous spirit of generosity has been evoked, and the motive is beyond all praise. Wealthy churches and individual donors in the Eastern and Middle States have contributed enormous sums for this purpose, and are continuing to do so But it is unquestionable that no small portion of the money is wasted upon places which are already supplied with the means of grace. The little "garden walled around" might, with advantage, form part of a much larger religious plantation. This could be worked far more efficiently and economically, and it would soon become self-supporting, and help to send the Gospel to regions beyond.

ON the 17th of Sept., 1792, an event of supreme importance to the Protestant Episcopal Church in America took place. This was the first consecration of a bishop on American soil. On that day, in the person of the Rt. Rev. Thomas John Claggett, D. D., the diocese of Maryland received its first Bishop, who thus had the double honor of being the first Bishop of the Church consecrated in America, and the first Bishop of Maryland. Bishop Claggett was rector of St. Paul's parish, Prince George's county, one of the original parishes into which the country was divided in the year 1692. The limits of the parish have been much contracted since Bishop Claggett's days, and daughter parishes have been formed, but within its boundaries as they existed at the time of his death, Bishop Claggett rests from his labors. It has been thought that the approaching centennial of events so unique and so interesting to all Churchmen, well justify an appeal to the whole Church to provide a fitting memorial in the parish which the Bishop at one time held, where his ancestral home stood, where he himself was laid to rest, and which, by a happy coincidence, celebrates in the same year the second centennial of its existence. An appeal is now made to the Church to provide the sum of $25 000 with which to endow, on Sept. 17, 1892, in the 200th year of its age, this historic parish, which gave to Maryland its first Bishop and to the American Church the Bishop first consecrated in the United States. The Bishop of Maryland will act as treasurer of the fund.

### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—On Sunday, Sept. 27, the Rev. Dr. Potter, President of Hobart College, the prime mover in the "Church University Board of Regents," which has for its object the increase of the endowment of Church schools, the awakening the interest of Churchmen in them, and the cultivation of some community of action between the various Church colleges, preached very forcibly on these subjects to a large congregation in Grace church. Dr. Potter has been making a tour of visits to very many of the Church educational institutions in the North-west, Racine, Faribault, etc. This branch of the Church work is destined to attain great proportions.

Sunday, Oct. 4th, at the cathedral, was a day of special interest and significance to the faithful who worship there, as, indeed, to all who are interested in the great missionary work being carried forward from that centre. The occasion was the anniversary of the priest in charge, and large congregations, including many earnest helpers from different parts of the city, assembled to join with him in services of praise and thanksgiving for the blessings with which the efforts of the past year have been crowned, and to unite in fervent petitions for the continuance of divine favor. A large number of communicants were present at the Low Celebration. The Rev. G. S. Todd was Celebrant. At the High Celebration, Gounod's *Messe Solennelle* was sung superbly by the choir, the rendition being particularly devotional and beautiful. The Eucharistic service was fully choral, the Rev. George D. Wright (priest in charge), celebrating. The offertory anthem was Stainer's "O give thanks unto the Lord." Full choral Evensong was followed by the special monthly choir service, the choir, with organ and orchestral accompaniment, leading the vast congregation in familiar hymns of praise, and rendering a number of anthems by Gounod, West, and Stainer. The finished manner in which the choir rendered the music on the festal occasion, is proof positive of the great service the organist and choir master, Mr. F. A. Dunster, is doing for music in the worship of the cathedral. For the morning service, the priest in charge reviewed the work of the year, and set forth the special needs of the work, and in the evening, preached on "Worship in Music." The opening of the choir school, provided for by a generous benefactor of the cathedral, will aid materially the cause of Church music in Chicago, and the cathedral is much to be congratulated on the prospect.

### NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

The annual convention assembled at St. Bartholomew's church, New York City, Sept 30th, and continued its sessions over the following day. It was largely attended. The Bishop celebrated the Holy Communion assisted by the Rev. Dr. Greer, rector of the parish, the Rev. Dr. Harris, secretary of the convention, and the archdeacons of the diocese, with the exception of Archdeacon Mackay-Smith, who is in Europe.

In an opening address, the Bishop referred to events recently occurring in the diocese, saying that it seemed to be an impression in certain quarters that he was adverse to setting in motion the penal machinery of the Church, when it could possibly be avoided. This, he said, was true. He was disposed to deprecate any such course, yet he would frankly state, that if the clergy would in any case make definite and clear accusations, and would stand unyieldingly behind the indictments which they had been instrumental in having made, they might have all the ecclesiastical trials which they desired.

The convention re-elected the Rev. Dr. Harris, secretary, and Mr. James Pott, treasurer. Several proposed amendments to the diocesan canons were referred to the committee on canons to report the following day.

On the re-assembling of the convention, October 1st, Bishop Potter delivered an address containing a resumé of the past year. He referred to the death three bishops, cordially endorsed the Church Club, and reviewed recent diocesa work; reporting that 19 deacons had been advanced to the priesthood, 29 clergymen received into the diocese, and 35 transferred to other dioceses. He had delivered 334 sermons and addresses, laid 5 corner-stones, and dedicated or consecrated 5 churches.

The Rev. Dr. James Mulchahey presented the annual report of the Standing Committee on the General Theological Seminary, showing that the institution had received a bequest of $45,000 from Miss Mary Edson's estate, and another of $30,000 from the estate of the late Miss Emma Carrington Mayo. The committee also reported that the Rev. Dr. Charles F. Hoffman, brother of the dean of the seminary, had added $75,000 to the endowment fund of the professorship of Biblical Learning, and the Interpretation of the Scripture. The number of students had increased to 115, and it was considered that a new building would soon be needed on the seminary grounds to provide increased accommodations for the steady growth of students now going on.

Other reports on routine affairs of the diocese were presented in course.

The committee on canons proposed a new canon on vacant parishes, as follows:

1. That in case of vacancy, and on due notice to him, the Ordinary, acting in concurrence with the authorities of the parish, shall take such measures as they deem expedient for the temporary maintenance of the services in the parish.
2. That if the vacancy is not filled by the parish within six months, the Bishop may appoint a minister in charge.
3. It shall be the duty of the vestry or trustees of the parish to compensate the minister.
4. It shall be the duty of every clergyman accepting a call to the rectorship of a parish to take measures as conveniently as may be for institution in accordance with the provisions of Section 1 of Canon XV, of Title I of the Digest of the Canons of the General Convention.

The first and third sections were adopted, and the second was struck out after a short discussion. The last, dealing with "institutions," created long debate. At a late hour in the afternoon the delegates, tired of the discussion, voted to lay the clause on the table.

A resolution was adopted referring to the Standing Committee, the question of marriage licenses. This committee is to consider whether it is advisable for the diocese to petition the State legislature to enact a law requiring that persons who wish to marry shall procure a license. It is earnestly believed that such a law would lessen or prevent the evil of runaway marriages, and stop the marriage of persons under legal age.

Mr. James Pott, treasurer, reported receipts of $69,729.07, of which amount $40,000 was devoted to city missions.

At the desire of the Church Association for the Advancement of Labor, the Rev. Dr. Henry Y. Satterlee presented a resolution which was adopted as follows:

*Resolved*, That in printing the journal of the Convention, the work shall be given to firms paying not less than the standard rate of wages current in the trade.

The convention proceeded to elections, which occupied so much time, that the Rev. Dr. Rainsford moved a resolution looking to simplification of the process in future. The following persons were elected:

Standing Committee: The Rev. Drs. Morgan Dix, Wm. J. Seabury, Henry Y. Satterlee, and Thomas M. Peters; Messrs. Stephen R. Nash, Geo. McCulloch Miller, David Clarkson, and S. Nicholson Kane.

Deputies to the General Convention: The Rev. Drs. Morgan Dix, Wm. R. Huntington, E. A. Hoffman, and John W. Brown; Messrs. Stephen P. Nash, Hamilton Fish, J. Pierpont Morgan, and Wm. Bayard Cutting.

Provisional Deputies to the General Convention: Archdeacon Van Kleeck, the Rev. Drs. Thomas Gallaudet and Wm. J. Seabury, and the Rev. P. A. H. Brown; Messrs. John Jay, Francis L. Stetson, Thomas Egleston, and vice-president Levi P. Morton.

The convention adjourned *sine die*.

CITY.—On the festival of St. Michael and All Angels, an anniversary service was held at All Angels' church, with special musical features. Bishop Potter preached the sermon. A new and beautiful lecturn was used on this occasion for the first time.

Dr. W. W. Page, who for many years has been pastor of the New York Presbyterian church, preached his farewell sermon last Sunday, and it is generally reported that he intends to apply for Holy Orders in the Church, after seeking a period of needed rest. Dr. Page was baptized in the Church, and has long had leanings toward it. The rumor is generally believed, though not positively confirmed.

For a few Sundays longer, the congregation of the church of the Holy Trinity will continue to worship in the evening at St. Bartholomew's church, and the sermons will be by the rector, the Rev. E. Walpole Warren, who has lately returned from England. The extensive alterations in the interior of the church of the Holy Trinity will not be completed for several weeks yet. But morning services will be resumed there, notwithstanding the unfinished condition, on the second Sunday in October. Some time in November or December, it is hoped to celebrate the final finish by a series of special services.

GENERAL THEOLOGICAL SEMINARY.—A new gift has been added to the chapel. It is a piece of bronze sculpture, which has been placed over the double door. The work, due to J. Massey Rhind, the sculptor of the statues in the reredos, was cast by the Gorham Company. The bronze filling the spandril of the arch, measures in width 13 feet, and in breadth seven feet. The scene is a representation after an old Italian print, of our Lord as the Good Shepherd releasing a lamb from the thicket, the whole supported on each side by a kneeling angel. The bronze cost over $2,000, and is the gift of the Dean.

PORT JERVIS.—The new church will be ready for occupancy in a week or two. An earnest effort is made by the Rev. Uriah Symonds, who has charge of the work, to have the church consecrated very soon after it is finished. The Misses Wallace, in addition to their already munificent gifts, gave, on Sept. 26th, a brass lecturn, altar cloths, cross, and vases for the altar, and alms basins; also surplice and cassock, and a set of colored stoles as a gift to the missionary in charge.

CORNWALL.—St. John's church was filled to overflowing with joyous hearts and happy faces on the evening of the 18th ult., the occasion being a service of benediction of the new organ. Evening Prayer was said by the rector, the Rev. Peter Claude Creveling, after which came the special form of blessing, followed by a sermon of peculiar appropriateness and eloquence by the Rev. Lewis T. Watson, from the text, "O worship the Lord in the beauty of holiness." The new organ was built by Mr. F. J. N. Tallman, of Nyack, N. Y. For richness of tone, and sweetness of melody it is particularly noteworthy. The organ is a two-manual, fifteen stop, overhanging keyboard, patent registered knobs, with electric bellows signal. It will be of great advantage to the excellent choir in carrying out the Catholic worship of the church. Within the past two years, under the present rector, beside the organ, a polished brass altar cross, missal stand and vases, a quartered oak retable, a full set of Eucharistic linen, a complete set of hangings for all seasons, a Hardman piano, a lot adjoining the church, 150 by 150 feet, and new furniture for the sacristy, have all been secured for the parish.

### MILWAUKEE.

The Bishop-elect will be consecrated in Philadelphia, Oct. 28th. Early in the next week he will leave for Milwaukee, and the installation service at the cathedral will be held on the day of his arrival, probably on Thursday, Nov. 5th, within the octave of All Saints'. On the Sunday following, Nov. 8th, he will preach in the cathedral. On Wednesday, Nov. 11th, he will consecrate St. Paul's church.

One of the first official acts of the Bishop is likely to be the selection of a new dean for the cathedral, Dean Williams having provisionally accepted the rectorship of St. Paul's church, Marquette, Mich., and the position of archdeacon for the Northern Peninsula. The dean has not yet resigned his position at the cathedral, and cannot legally do so until there is a bishop to receive his resignation. He has been granted leave of absence from the cathedral for the month of October, which he will spend in his prospective field in Michigan. He will have entire charge, under the Bishop, of the missionary field in that section of the diocese of Michigan. The decision of Mr. Williams to leave the cathedral is received with much regret both within and without the parish. Before his decision had been announced, a petition very generally signed by the congregation, and handsomely bound in seal, urging him to remain, was presented to the dean. His appointment by Bishop Knight in the fall of 1889 was one of the most important and happy events in the short administration of that Bishop. Mr. Williams will spend the month of October in Michigan, as stated, will attend the consecration service at Philadelphia, and will return to Milwaukee for November, in order to be with the new Bishop during his first weeks in the diocese.

NASHOTAH.—The new term opened on the festival of St. Michael and All Angels, as in past years. At the main service the Bishop of Fond du Lac was Celebrant, and Dean Williams, of Milwaukee, preacher. The dean's theme was the ministry of angels and the ministry of men, constituting, as related in the collect for the day, "a wonderful order." The seminary opens very prosperously, 32 students being in attendance at the opening. No appointment for the chair of Hebrew has as yet been made.

### LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—St. Timothy's church has a new clergyman, the Rev. Walter Irving Stecher, who has just resigned his position as assistant minister of St. Thomas' church, in order to take charge. He has left a good record of his two-years connection with the latter parish.

The Rev. Dr. Albert C. Bunn has entered on his active duties as chaplain and superintendent of the Church Charity Foundation, and has removed his residence there. On Sunday morning, Sept. 20th, he preached his farewell sermon as rector of the church of the Atonement, taking for his text, Phil. i: 27. Referring to the statistics of his ministry, he said he had since Sept. 25, 1881, baptized 909 persons, presented 367 for Confirmation, married 267 couples, buried 496 persons, preached 1,100 sermons and half that number of addresses, administered Holy Communion 425 times, and held over 2,000 services. He did not need to add that he had built the fine new church in which the congregation was assembled. On Thursday evening, Sept. 24th, a farewell parish reception was held in the parish hall, which was largely attended. Mr. S. Phillips, on behalf of the congregation, presented a handsome gold watch. Dr. Bunn made a feeling response, and addresses were delivered by the Rev. Joshua Kimber and others. The parishioners gathered around their late rector, and took an affectionate leave of him.

PATCHOGUE.—The Rev. Percy F. Hall has been appointed minister in charge of St. Paul's church, on the southern side of the island, and has just entered upon his duties.

GLEN COVE.—The rectorship of St. Paul's church has been filled by the election and acceptance of the Rev. Samuel Maxwell.

RICHMOND HILL.—The rectorship of the church of the Resurrection has been filled by the election of the Rev. Arthur Sloan, who has resigned the rectorship of St. John's church, Rochester, N. Y., in order to accept. This parish was founded by the Rev. Joshua Kimber.

### *ALBANY.*

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

On Saturday, Sept. 12th, the Bishop consecrated Emmanuel church, Griffin's Corners, Delaware Co., and administered the rite of Confirmation. Emmanuel church is the fruit of three summers of faithful and modest work on the part of Mr. T. W. Challen, lay-missionary in this diocese, and now a middle-class man in the General Theological Seminary. Going to Griffin's Corners in the summer of 1889, Mr. Challen devoted himself to the work of establishing Church services in this pretty mountain village. At first the Methodist meeting-house was placed at his disposal, where a Sunday school and a service were held every week. The next summer came and the worshippers could no longer have the use of the Methodist building. Then a village hall was rented and for that season, services were held there at considerable disadvantage. In the meantime, however, the lay-missionary had secured from Mr. Allen Lasher the gift of a building site, and from the village people and summer boarders, subscriptions sufficient to warrant the beginning of a building and the laying of its corner stone in September, 1890. During the winters, the interest in the work has been maintained by the continuance of the Sunday school under the care of Mr. Wright, the warden of the mission, and by a monthly service given by the Rev. L. T. Wattson, of St. John's church, Kingston. After much earnest effort on the part of Messrs. Challen, Wright, and Ten Broeck, and others, the building was sufficiently completed in time for its consecration. The Bishop was assisted in the service by the Rev. Messrs. Wattson, Duryea, Stewart, and Reazor, and the lay reader, Mr. Challen.

### *WEST MISSOURI.*

EDWARD R. ATWILL, D.D , Bishop.

Duty to an invalid son takes the Rev. E. DeWolf and daughter from the promising work in which they have been engaged in Holden and Warrensburg, to the diocese of Colorado. Three hemorrhages in May last brought their son and brother into a most critical condition, and his physician says the only hope, under God, is in careful nursing in his home among the pines.

### *MINNESOTA.*

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

ST. PAUL.—The city rectors have all returned from their summer vacations and entered upon their parish work considerably refreshed after their well-earned rest. The Rev. Dr. Pope spent his vacation as usual at the church of the Good Shepherd. During the month of August, the Rev. Bazett-Jones served at St. Paul's church in the absence of the rector. At St. John's the Evangelist, a new $5,000 organ has just been placed in the church; Sept. 26th, Bishop Gilbert blessed and consecrated the organ and also baptized a child of the Rev. J. White, a former rector. The Rev. Dr. Williams of Augusta, Ga., has been invited to become the rector of this church. He officiated last Sunday, and a banquet by the prominent parishioners in the following week was tendered him in order to become acquainted.

The German Churchmen, with the aid of English-speaking Churchmen, recently purchased a building formerly occupied as a saloon near St. John's the Evangelist, and refitted it, dedicating it to St. Boniface. The interior presents a very Churchly appearance; comfortable seats, with chancel and altar properly furnished; on the gradine stands the cross, two altar lights, and a pair of vases. The rector, the Rev. J. Salinger, who recently came into the Church from Lutheranism, was assisted in conducting the services by Bishop Gilbert, the Rev. J. J. Faude, of Gethsemane church, Minneapolis, and the Rev. Mr. Holmes, who is visiting friends in the city.

Harvest Festivals were held at St. Mary's church, Merriam Park, and at the Ascension, West St. Paul; Christ church and St. Paul's will hold theirs early in October.

A Pre-Lenten Mission will be held in all the city churches at the same time. The Clericus are already making preparations with that end in view. It is sincerely hoped that a few experienced missioners will be engaged to assist the city rectors in this great work.

### *MARYLAND.*

WILLIAM PARET, D.D., LL.D., Bishop.

Undoubtedly the handsomest brass pulpit in the city of Baltimore has just been placed in St. George's church, the Rev. Frederick Gibson, rector. The base is of dark antique oak with a heavy moulding. Springing from this is an octagonal shaft, surrounded by six small oak columns, supporting the floor of the pulpit, from which the brass work rises. The design of the brass work represents five panels, three large ones in the front and two small ones at each end. In the centre panel is a large cross with the sacred monogram, I.H.S. enclosed in a vesica, and surrounded with the passion vine, leaves, and flowers. The two other front panels are exceedingly handsome in design. They are ornamented each with a quatrefoil, enclosing conventional leaves. The corners of these panels are of solid brass, and raised on this solid brass background is the passion flower with leaves, full size. In the side panels is again the cross, embellished with rays and ornamental work, and surmounting the whole is a heavy hand rail of antique oak, on which is fitted the manuscript desk of polished brass. The general character of the design is Gothic. The pulpit is a memorial of Alice Maud Chandler, who died on February 7th last, and is the offering of her mother.

OAKLAND.—The vestry of St. Matthew's parish has taken an appeal from the decision of Hon. H. W. Hoffman, in the case of the Rev. F. S. Hipkins *vs.* the vestry, etc. The question involved is the right of the vestry to dismiss the rector. Judge Hoffman's decision was in favor of the rector. The Court of Appeals will now review the decision.

### *COLORADO.*

JOHN F. SPALDING, D. D., Bishop.

Christ church, Denver (Wyman's addition), has been built during the past summer. The parish was organized September 7th. It is self-supporting. The Rev. Wm. S. Bishop, of the last class in the New York Seminary, was duly elected rector. This church is in a splendid location; it must inevitably become large and strong.

The Rev. D. D. Wallace has resigned Emmanuel church, Denver, having been elected superintendent and chaplain of St. Luke's hospital. The rector of this church should be an unmarried man and a great missionary. The Sunday school usually numbers 100.

The Bishop is about to erect a church in South Denver, where he has long held lots for the purpose. It is expected that a strong parish will be built up there. There are eight churches already in this city of 150,000 people; three more at least are needed. As the Bishop has ever controlled the location of churches in Denver, no two churches are situated within less than three-fourths of a mile of each other.

At Colorado City, the Rev. L. F. MacDonald, lately from Iowa, missionary, a rectory is building and nearly completed. This mission is very flourishing and expects soon to become a parish.

Grace church, Colorado Springs, has recently been enlarged, so that its seating capacity is about 500. It is hoped that a new mission will soon be established and chapel built about a mile north of the parish church.

At Pueblo, including Bessimer, four clergymen are laboring, and there are four Church buildings. The Rev. E. P. Newton is expecting to enlarge his church, doubling the number of seats. He has lately been suffering from mountain fever, but is understood to be recovering.

Churches are building at Durango and Grand Junction. The Rev. O. E. Ostenson has a large field, embracing Montrose, Delta, De Buque, etc. Churches are needed at all these places. Indeed, a dozen or more new churches should be built, most of them in the western part of the diocese. The western part of Colorado ought to be set off as a missionary jurisdiction. In such case an endowment is insured to it in real estate, worth, even in this early day, over $40,000.

The Bishop is still suffering from his fractured wrist, which disables him from episcopal duty.

St. John's, Ouray, St. Paul's, Central City, with Nevadaville, La Junta, and Las Animas, are vacant.

The Rev. Pelham Williams, S. T. D., conducted a Quiet Day at Holy Trinity church, Pueblo, on Friday of the Trinity-tide Ember days, which was found most helpful by those attending. It was the first attempt of the sort in the history of the parish, and it is hoped to make it an annual custom.

### *DELAWARE.*

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

Summary of statistics: Clergy, canonically resident, 35; candidates for Holy Orders, 5; parishes and organized missions, 36; churches and chapels, 41; Baptisms—infants, 458, adults, 84, total, 542; confirmed, 74; communicants, present number, 2,842; marriages, 74; burials, 181; Sunday schools, teachers, 298, scholars, 2,779; contributions, total, $121,120.03.

The treasurer of the diocese has received a check for $10,000, the amount to be added to the Fund for the Endowment of the Episcopate of Delaware. The generous donor has expressed a wish that his name shall not be publicly known.

The second annual Harvest Thanksgiving service was held at Christ church, Delaware City, on the evening of the 18th Sunday after Trinity. A very large congregation was present, consisting principally of farmers. Special thanksgiving music was sung for the occasion by the choir, and the rector preached a forcible sermon from Gen. viii: 22. The chancel was handsomely decorated with fruits and flowers, together with sheaves of wheat and oats, and flanked by pyramids of every kind of vegetable and fruit, whilst the sanctuary was adorned with delicate white and green foliage on the super-altar, surmounted by a white dossel, bearing a sheaf of wheat.

The Bishop returned from his pedestrian tour, Monday evening, Sept. 28th, in time to make the address at the parochial branch of the Church Temperance Society in St. Michael's mission, the Rev. A. T. du Pont Coleman, priest in charge.

The Rev. Henry L. C. Braddon, of Delaware City, sailed for England on the S. S. "Majestic," on Oct. 7th, to be absent two months. The Rev. B. M. Bradin will take temporary charge of his parish during his absence.

### *LOUISIANA.*

JOHN N. GALLEHER, S.T.D., Bishop.
DAVIS SESSUMS, D. D., Asst. Bishop.

KANOMIE.—On Sunday, Sept. 21st, at the Bishop Wilmer memorial chapel of St. James' parish, Alexandria, after a celebration of the Blessed Sacrament, the rector constituted the Alpha chapter of Louisiana of the Order of the Daughters of the King, according to the prescribed ritual of the Sisterhood. The members of the chapter gathered at the entrance to the chancel, and at the proper time advanced singly, and were received into the order by the rector at the foot of the altar, and there invested with the silver cross. After all had received the investiture, the rector addressed the chapter on the motto of the order and its significance, *Magnamiter crucem sustine*, and bade them Godspeed in the work "for His sake, Who died for them, Who lives for them, and ever intercedes." The officers of "Wilmer Memorial Chapter" are: Mrs. R. Eva Polk, president; Mrs. Alvah B. Compton, vice-president; Miss Annie P. Matthews, secretary; and Miss Lou D. Smith, treasurer. This order is not to be confounded with the King's Daughters, which it antedates in organization. It is an order of sisters, and confines its membership to the Church. It has two obligatory vows, constant prayer for parish work, and constant endeavor to bring women to the Church services. Its lines of work are parallel to those of the Brotherhood of St. Andrew.

### *ALABAMA.*

RICHARD H. WILMER, D.D., LL.D., Bishop.

ANNISTON.—Michaelmas Day being the first anniversary of the consecration of the church of St. Michael and All Angels, as well as the birthday of its founder, Mr John W. Noble, was observed in a particularly festive manner. Matins followed by an address and a celebration of the Holy Communion, were said at 10 o'clock, the church being appropriately adorned, and the vested choir of 30 voices rendering the musical features of the service with excellent effect. The congregation, for a week day, was large. At night the grounds and church tower were illuminated, the chimes rung, and refreshments served by the Sunday school workers and various guilds of the parish. The music of the Church is now under the direction of a talented and efficient young organist, and the services are attracting much attention. Anniston has suffered perhaps most severely of all the iron manufacturing centers of the South. For the past six months its most important industries have been closed, and many thousands of working men have been thrown out of employment, yet a vigorous work has gone on, and large numbers of the needy have received food and clothing, through the untiring efforts of the parish workers. The Sunday school has been large and efficiently administered. Notwithstanding the great discouragements under which it has started into life, this young parish has exhibited a most robust and loyal type of Churchmanship, and a steady and vigorous growth. The present business depression has demonstrated the need of a parochial endowment. Within a quarter of a mile of St. Michael's, the Baptists have a free parish school, of over 300 children, maintained in this way, where their faith is sedulously instilled and propagated. The first offering to this end for St. Michael's, was made on Michaelmas Day. It is not generally known that this magnificent piece of Church property is the gift of a single layman, himself not wealthy, and that the church and grounds are valued at over $125,000, and represent far more than the tithings of the donor's life-time. It is a case of liberality almost unparalleled in the history of the American Church, and most worthy of imitation.

### *WYOMING AND IDAHO.*

ETHELBERT TALBOT, D.D., LL.D., Bishop.

The following changes have been make by the Bishop in his jurisdiction: the Rev. Edward H. Parnell from Christ church, Newcastle, to St. Thomas', Rawlins; the Rev. Arnold Lutton from St. Thomas', Carbon, to Christ church, Newcastle; the Rev. N. R. Williams from Holy Trinity, Lauder, to St. Thomas', Carbon.

### *MICHIGAN.*

THOMAS F. DAVIES, D.D., LL.D., Bishop.

At the small village of Otter Lake, near Vassar, a quiet but effective work for the Church has been recently done by Mr. Frederick Hall, lay-reader and candidate for the diaconate. In this little community of hardly more than 300 souls, it now seems as though the Church were to enter on an open field. In the union Sunday school, which is the only one maintained in the village, Churchly teaching has affected a number of adults, who are now earnestly considering their condition. The Rev. R. E. Macduff, rector of Flint, visited the place on Sunday, Sept. 27th, celebrated the Holy Communion, preached morning and evening to crowded congregations, and baptized one adult and ten children.

The arrangements of the coming Missionary Council of the Church are now well forward, by the active efforts of the local committees. It is expected that one of the most inspiring services of the week will be that for the children of the Detroit Sunday schools and the members of the Junior Auxiliary. A secular hall, the great Detro

rink, has been secured for this service on the afternoon of Thursday, Oct. 22nd. The speakers of this gathering and the full order of the service will be duly announced.

In the report of the last Sunday School Institute, held in Detroit, the secretary makes a review of the last ten years' work of the Institute, in which are some suggestive statistics. In these ten years the Detroit Sunday schools increased in number from 14 to 22, teachers from 320 to 542, and scholars from 3,175 to 5,115. The average attendance increased from 2,247 to 3,651, and the annual offerings from $3,271 to $4,799. During this period, while the Sunday schools increased 61 per cent., the communicants of the Church increased from 3,102 to 5,843, or 88 per cent. The 14 older parishes and missions show an increase in communicants of only 56 per cent., and in scholars of only 24 per cent. The figures very plainly show that it is only by the organization of new mission schools that the Church has kept pace with the growth of the city itself.

On the festival of St. Michael and All Angels, Sept. 29th, a Church school for girls was opened at 100 Winder st., Detroit, by Miss M. M. T. Raymond, who has had successful experience in teaching both in the East and West, and comes to Michigan with highest references. On the day in question, the Bishop, with eight of his clergy and between 30 and 40 Church people, assembled at the school to commend the work so undertaken to God's blessing. After a brief service, addresses appropriate to the occasion were made by the Bishop, the Rev. Dr. Prall, of St. John's church, Mrs. E. A. Jennison, and others. The school starts with the modest number of 12 pupils, but with the prospect of speedy increase. The study of Church history is to be made a prominent feature in the curriculum for girls of all ages.

Mr. J. C. Batchelder, the widely-known organist of St. Paul's church, Detroit, and of the conservatory of music in that city, has received an offer to take charge of the great organ given by Mr. Andrew Carnegie recently to the city of Pittsburgh.

On Thursday evening, Oct. 1st, an audience of 150 or more young men assembled at St. John's parish building, Detroit, to listen to an address by Mr. Jas. L. Houghteling, of Chicago, on the objects and claims of the St. Andrew's Brotherhood. It is needless to say that the interest, and even the enthusiasm, of his hearers was manifestly excited by this widely-known worker in the Church. It is now felt that the work of St. Andrew's Brotherhood in Detroit has been greatly stimulated, and it is quite plain that earnest work on the lines of this organization will be undertaken this winter.

A Harvest Home service was held in Emmanuel church, Detroit, on the night of Thursday, Oct. 1st. The church was elaborately decorated, and there was an attractive musical program. The Bishop presided and the sermon was delivered by the Rev. Dr. Campbell Fair, of Grand Rapids, on the "Reasons the American People have for Giving Thanks."

The Church in this diocese is about to come into a very valuable property, if a few simple conditions be promptly met. The Rev. Dr. Dean Richmond Babbitt, of St. John's, Saginaw, made a proposition to the Saginaw Hospital trustees for the transfer of their handsome property, buildings, grounds, and equipment, to the Church for the purpose of conducting a large Church hospital in connection with a deaconess' training school and home. After several preliminary meetings, the secretary of the Board of Trustees sent the Rev. Dr. Babbitt a written communication, giving the Church an option to have the hospital and all of its personal property, free of debt, and free of charge, by Jan. 1st, if the Church would raise an endowment equal to the property it put in, which is valued at $30,000. The Board of Trustees also promise to try to raise half of this amount in the city of Saginaw, if the Rev. Dr. Babbitt will raise $15,000 outside of Saginaw, and the latter has accepted the proposition. If the Church can raise this endowment of $30,000 by Jan. 1st, it will get a magnificent property and will be in a condition to do a noble work for the whole State of Michigan by its hospital and deaconesses' school. The Bishop heartily favors the scheme. The following letter of the Bishop is published by permission:

DIOCESE OF MICHIGAN, DETROIT,
SEPT. 22, 1891.

MY DEAR DR BABBITT:—The scheme which you have made known to me whereby the trustees of the Saginaw Hospital offer to transfer it under certain conditions to the care of the Protestant Episcopal Church, is one marked by great liberality, and personally, I shall be very thankful if matters shall so shape themselves as to permit the accomplishment of the plan. Wishing you every success in your efforts, I am, my dear Dr., with great regard,

Yours faithfully.
THOS. F. DAVIES.

The Rev. Howard McQueary has become pastor of a Universalist church in Saginaw, alongside his quondam judge who voted to acquit him, the Rev. W. H. Gallagher.

The Rev. Isaac Barr, recently general missionary of the Saginaw Valley convocation, goes to St. Stephen's church, Saginaw, Oct. 1st.

## *PENNSYLVANIA.*

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. F. B. Avery, rector of St. Mark's church, Frankford, is preaching a series of sermons on "The Founders of the Church." His second discourse was delivered on Sunday evening, September 27th, his subject being "The Lay Preacher."

The steamer "British Princess," on which Bishop and Mrs. Whitaker were passengers, arrived in port on Tuesday, 29th ult. The Bishop has derived much comfort from his sojourn abroad, and will soon renew his labors in the diocese. He was most cordially welcomed home by the reverend clergy and the laity.

The 32nd anniversary of the opening of St. Michael's church, Germantown, the Rev. John K. Murphy, D. D., rector, and the 15th of its consecration, was appropriately observed on St. Michael's Day, by full services morning and night. In the forenoon the Rev. F. H. Fuller preached the sermon, and at the night service, the discourse was delivered by the Rev. James Houghton, of Byrn Mawr. Should the rector be spared to his congregation another year, he will then be able to celebrate his silver anniversary, having just at this time completed his 24th year as spiritual head of the parish.

As was stated some months ago, the Rev. Dr. Foggo resigned the charge of Christ church, to take effect Oct. 10th, having been connected with the parish for 30 years, eight years as assistant minister, and since the death of the Rev. Dr. Dorr, in 1869, as rector. On Tuesday, Sept. 29th, the vestry unanimously elected him rector *emeritus*, and filled the vacancy by electing, also unanimously, the Rev. C. Ellis Stevens, LL. D., D. C. L., the present archdeacon of Brooklyn, L. I. In this connection it may be stated that the Rev. Dr. Foggo was the 12th rector elected, though only the 11th in point of service, as the Rev. John W. James, chosen to succeed Bishop White, never served as such, but entered into rest four weeks after his election; so that since 1779, a period of 112 years, but three rectors have ministered in this ancient parish, which service is believed to be without a parallel in the American Church. At its last Easter meeting, the vestry, by a committee appointed for the purpose, renewed their efforts to procure a proper endowment of the parish. Up to that time the sum of $53,000 had been raised, and double this amount is needed, which with the pew rentals (which then will become merely nominal) will afford the proper support of the parish. The fact that the entire city was originally included in the parish bounds of Christ church is one reason why Churchmen throughout its territory should respond to the appeal now made for its future support, as the congregation materially decreases from year to year, and pew rentals diminish in consequence, while there is a vast spiritual work to be carried on in the neighborhood of the church, which the corporation cannot neglect. The church must be maintained where it stands, as the site occupied by the sacred edifice was bestowed by the Proprietary Government (William Penn and his associates), on the condition that a church building should occupy its site; and should such building, from any cause cease to exist thereon, the piece of ground should revert to the donors, who are now represented by the Commonwealth of Pennsylvania. The vestry hope that when the bi-centennial of the parish is celebrated, four years hence, the endowment necessary for its future life will be complete. In that event, "old Christ church" will become to all intents and purposes a free church.

Bishop Whitaker is announced to open the course of Lesson Study for Teachers, which are held in the Sunday school rooms of the church of the Epiphany, on Saturday afternoons.

The massive proportions of the new memorial church of the Advocate may be imagined, when it is stated that the foundations in some places are 25 feet deep.

Two new vested choirs are announced to make their appearance this month, one of 45 voices in the church of the Epiphany, the Rev. G. H. Kinsolving, rector, on Oct. 4th; and one of 30 men and boys at St. Philip's church, the Rev. R. N. Thomas, rector, on the evening of the 11th inst. The girls composing the choir of the Burd Orphan Asylum, about 40 in number, are expected to sing the choral service at Evensong in the last-named church on Oct. 4th.

ARDMORE.—The autumn meeting of the Woman's Auxiliary to the convocation of Chester, which comprises the churches in Chester and Delaware counties, and that portion of Montgomery county west of the Schuylkill river, was held in St. Mary's church, in this borough, on Thursday, Oct. 1st, 150 members being present. At the morning service the Celebrant was the Rev. John Bolton, dean, who was assisted by the Rev. W. W. Steel, rector of St. Mary's; after which the regular business of the association was commenced, and which included the re-election of the old officers. They are, Mrs. McCall, 1st vice-president; Miss Beale, 2nd vice-president; Miss Ringwalt, secretary; Mrs. Curwen, treasurer. In the afternoon there were addresses on Japan missionary work by Miss Sybil Carter, of New York, and the Rev. Mr. Tyng, a returned missionary from Japan. The spring meeting will be held at Parkesburg, Chester county.

EDDINGTON.—The annual parish service of Christ church, the Rev. Henry B. Bryan, rector, was duly observed on St. Michael's Day. The sermon was preached by the Rev. Samuel F. Hotchkin.

## *MASSACHUSETTS.*

The 246th meeting of the Eastern Convocation met in Christ church, Andover, on Wednesday, Sept. 30th. At the celebration of the Holy Communion, the sermon was preached by the Rev. Robert B. Parker. The business meeting had nothing of permanent interest except the report of the committee on lay representation to the convocation, which recommended the appointment of lay delegates to be made by the parish or mission instead of by the rector. This subject will be discussed at the next meeting which will take place in November at Waltham. The essay on "The Free Church System," was given by the Rev. D. D. Addison. It was a treatise on the respective value of the free and pewed systems, with much assurance that the former was the better one for the financial condition of the parish. It was generally discussed by the clergy. The exegesis on I Cor xv: 24–29, was read by the Rev. F. Pember. After this a recess was taken, and addresses upon the subject of "The Historic and Philosophic Grounds of Religion," were delivered at the evening service by the Rev. Prof. A. V. G. Allen, of Cambridge, the Rev. Wm. B. Frisby, the Rev. Prof. Nash, of Cambridge, and the Rev. Dr. Phillips Brooks. The parish entertained the delegates to dinner and supper, and the rector was unremitting in his efforts to make all enjoy the occasion.

WAREHAM.—The Rev. T. D. Martin, Jr., minister in charge of the church of the Good Shepherd, has recently begun a Mission at the nail works at Tremont, which is meeting with gratifying success. The services are held in a hall. An organ has been rented and a good choir organized, and although the majority of the congregation are entirely unfamiliar with the Church services, yet much interest is manifested, and the average attendance over 50. The rectory fund of the church of the Good Shepherd has risen to $439. It is anticipated that before the spring comes sufficient encouragement will have been received to build. Mrs. Susanna Tobey has lately purchased the old school building of the town, renovated the interior, and given the parish the use of it for a parish house.

CAMBRIDGE.—St Peter's has purchased through one of its vestrymen, a rectory for $6,000.

BOSTON.—The interior of St. Paul's church after the repairs is much improved. The cathedral stalls are a great addition to the chancel, and the new organ over the vestry room gives a better perspective to that locality than before. The vestments for the choir were made abroad. The new building back of the church is fast approaching completion. The first two floors of this will be occupied by the business firm who are erecting the structure, and the upper story will be at the service of the parish. For these lower floors the parish beside receive a rental of $5,000 a year, and retain the ownership of the building. By this arrangement an increased income is obtained and will be used for popularizing Sunday evening services at which noted clergymen of the Church will be invited to preach, and music sung, which while purely devotional in tone, will be a marked feature of a successful plan in drawing within the large numbers who now pass the church doors in hopeless search of some thing to hear and see. Heretofore there has been no evening service in this church, but the second service has always been for years in the afternoon. The additional service will not interfere with this one.

Four hundred tickets have been assigned, by the committee on arrangements for the consecration of the Bishop-elect, to the members of Trinity church, 150 to clergymen from other dioceses, and seats are reserved for the diocesan clergy and lay delegates to the convention. This is the best plan which could be adopted under the circumstances, and the committee have considered the wishes of all who are desirous of witnessing the consecration.

The Rev. A. C. A. Hall has just returned from a flying visit to Cowley, England. During his absence the Rev. Messrs. Torbert and Brent have been in charge of the work, with the assistance of the Rev. Mr. Johnson of New York.

## *RHODE ISLAND.*

THOS. MARCH CLARK, D.D., LL.D., Bishop.

Summary of statistics from the Journal of Convention: Parishes, present number in union with the Convention, 46; number not in union, 3; churches consecrated, 1; cornerstones laid, 4; churches and chapels, 54; mission stations, 4; clergy: present number (bishop, 1; priests, 52; deacons, 3), 56; candidates for Orders, June, 1890, 7; postulants, 2; Baptisms: infants, 928; adults, 212, total, 1,140; confirmed, 617; communicants, present number, 9,575; marriages, 407; burials, 730; Sunday schools: teachers and officers, 900, scholars, 7,524, total, 8,424; contributions, total for all purposes, $347,368.94.

## *QUINCY.*

ALEXANDER BURGESS, S.T.D., Bishop.

GALESBURG.—On the 17th Sunday after Trinity, the Rev. C. R. Hodge was instituted as the rector of Grace church, the Bishop of the diocese officiating. There were present of the clergy, the Rev. Dr. Rudd of St. Mary's School, the Rev. H. P. Scratchley of St. Alban's, the Rev. V. H. Webb of Monmouth. Both the service and the sermon were very impressive.

### *WESTERN NEW YORK.*

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The 11th annual meeting of the Western New York branch of the Woman's Auxiliary was held on Wednesday and Thursday, Sept. 23rd and 24th, in Christ church, Hornellsville. On Wednesday afternoon, an informal meeting of the junior branch of the Auxiliary was held inthe Sunday school room, at which reports were read and future work discussed, followed by a short service in the church, when the Rev. L. C. Washburn addressed the juniors, and Miss Mailes, a missionary lately returned from Japan, gave a most interesting talk on that subject. The evening service was at 8 o'clock, with Bishop Coxe and several of the clergy in the chancel, the addresses being delivered by the Rev. Messrs. W. C. Roberts and B. S. Sanderson.

The duties of Thursday were inaugurated with Morning Prayer and sermon by the Rev. James W. Ashton, D. D. The celebration of the Holy Communion followed, with Bishop Coxe, celebrant. At 10:30 the business session was organized, with the president, Mrs. W. L. Halsey, in the chair. The treasurer reported to the credit of the western branch in behalf of the Enrollment Fund, $1,103.66, which gave rise to much mutual congratulation. The annual election of officers resulted as follows: *President*, Mrs. W. L. Halsey, Rochester; *1st vice-president*, Mrs. C. C. Wyckoff, Buffalo; *2nd vice-president*, Mrs. Chas. Adsit, Hornellsville; *corresponding secretary*, Miss Susan P. Mather, Rochester; *recording secretary*, Mrs. W. E. Plummer, Jr., Buffalo; *treasurer*, Mrs. D. S. Chamberlain, Lyons. At 12 o'clock the noon-tide prayer for missions was said, and then an adjournment for luncheon was in order, and right royally did the parishioners of Christ church entertain their guests, and loud were the thanks and praise of all. Business was resumed at 2 P. M., and during the afternoon session Miss Mailes again addressed the meeting, giving an extended account of her work in Osaka, where she has been for the last seven years. A paper on "Our Missions in China," by Mrs. T. A. Hopkins, of Rochester, followed, and time growing short, the benediction was pronounced by the Rev. E. S. Hoffman, and the meeting was adjourned.

### *NORTH CAROLINA.*

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

MADISON.—The beautiful church of St. John erected through the efforts of Col. and Mrs. Galloway, with the aid of Miss Webster, was consecrated Oct. 1st by Bishop Lyman. The Bishop accompanied by the Rev. F. S. Stickney and the Rev. Mr. Harris, of Leaksville, was met at the door by the church committee. The instrument of donation was read by Col. Galloway, and the sentence of consecration by the Rev. Mr. Harris. The Bishop preached an excellent sermon. The singing was very fine, the full tones of the organ under the skilful fingers of Mrs. Galloway blended beautifully with the voices. The perfume of lovely flowers added to the charm of the service. The Holy Communion was administered to quite a number of persons. Confirmation was held at 4 P. M. A colored man was confirmed who will preach to the negroes. Col. Galloway also bought and fitted up a very pretty rectory, and Mr. and Mrs. Stickney with their little five-year-old daughter occupy it. The last rector was the Rev. H. O. Lacey of Brooklyn, who went to rest three years ago, and his memory is still dear to the hearts of the people, but in Mr. Stickney they feel they have found his counterpart.

### *KENTUCKY.*

THOS. U. DUDLEY, D. D., D. C. L., Bishop

COVINGTON.—The farewell services of a beloved rector, who has done a great work in the building up of his parish, took place Sunday, Sept. 27th, at Old Trinity church. The high esteem in which the Rev. Frank Woods Baker is held by the people of Covington and vicinity was attested by the preparations made for, and the mass of people who attended, the services. The church was beautifully decorated. A large chorus of singers, specially trained for this event by Prof. Albert Bollinger, was present, besides a quartette consisting of four skilled singers, who, in addition to the regular vested choir of boys, rendered the musical part of the service in a most delightful manner. A fine new hymn-board, especially selected by Geissler, of New York, adorned the chancel, the thank offering of Master Robert Coffin, son of Mr. and Mrs. John R. Coffin, and one of the choristers. Nearly every communicant of the parish received the Holy Sacrament at the hands of Mr. Baker and his brother, Dr. Baker. Probably no congregation ever felt so keenly the loss of any rector as does Trinity parish in the retirement of this talented clergyman and his popular brother. In his parting remarks, Mr. Baker referred feelingly to the work of those around him in the administration of the duties of the parish. Mr. Baker goes to St. Paul's church, Cincinnati.

### *NEWARK.*

THOS. ALFRED STARKEY, D.D., Bishop.

Statistics of the diocese, 1890-1891: Clergymen canonically belonging to the diocese, 102; clergymen canonically belonging to the diocese (not resident) 15; parishes and missions, 83; parishes in union with the convention, 67; clergymen ordained in the diocese, 5; candidates for Holy Orders—deacons, 1, priests, 6, total, 7; Baptisms—adults, 210, infants, 993, total, 1,809; confirmed (taken from Episcopal address), 1,157; communicants reported in 79 churches, 16,209; marriages, 544; burials, 1,102; Sunday school teachers, 1,288, Sunday school scholars, 11,953; offerings and contributions, $578,561 96.

### ST. ANDREW'S BROTHERHOOD: THE SIXTH ANNUAL CONVENTION.

The Sixth Annual Convention of the Brotherhood of St. Andrew will be held in the city of St. Louis on Thursday, Friday, Saturday, and Sunday, October 22 to 25, 1891. The business meetings and conferences will be held in Exposition Hall, corner of Thirteenth and St Charles streets. The public services will be held in Christ church cathedral.

The program, so far as it has been completed, is as follows:

THURSDAY, OCTOBER 22.—10 A. M., Opening service, Holy Communion, Cathedral, 13th and Locust sts. Charge to the Brotherhood, Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri. 2 P. M. business, council report and other reports. 4 P.M., General Conference, William Aikman, Jr, St. Paul's, Detroit, chairman; "Church-going among men," (*a*) "Why men do not go to church," Earl C. Smith, St. James, Chicago, (*b*) "What will bring men to church," John W. Wood, General Secretary, (*c*) "Public worship and Christian effort," G. Harry Davis, St. Luke's, Germantown, Pa., to be followed by general discussion. 8 P. M., public meeting for men, Cathedral, 13th and Locust sts., Rt. Rev. E. R. Atwill, D. D., Bishop of West Missouri, presiding; "The dignity and duty of man", (*a*) "Laborers together with God," Chas. Jas. Wills, Old Epiphany House, New York, (*b*) "Through the power of the Holy Ghost," Rev. Geo. J. Prescott, Good Shepherd, Boston, (*c*) "All things are yours and ye are Christ's."

FRIDAY, OCTOBER 23.—7 A. M. Holy Communion, Cathedral, 13th and Locust sts. 9 A. M. sectional conference on "St. Andrew's Cross: does it meet the needs of the Brotherhood?" and other sectional conferences as they may be arranged. 10 A.M. business. 11:30 A.M. General Conference, Rev. N. H. Cunningham, Christ church, Waltham, Mass., chairman, "The Cadets of St. Andrew," addresses by W. C. Sturgis, Good Shepherd, Boston, and others. 2 P. M a Brotherhood Bible class. 3 P. M. business. 4 P. M. General Conference, "Diversities of gifts—the consecration of skill," (*a*) "What doctors can do," E. J. Gardiner, M. D., St. James', Chicago, (*b*) "What lawyers can do," Jas. C. Sellers, Holy Trinity, West Chester, Pa., (*c*) "What Mechanics can do," Joseph Cleal, Christ church, Dayton, O., (*d*) "What teachers can do," Harry A. Sill, St. Chrysostom's, New York (*e*) "What travelling men can do," John M. Locke, Redeemer, Chicago, (*f*) "What clerks can do," H. F. Woodward, Trinity, Portland, Ore., "Other opportunities," general discussion; 8 P. M. public service, "The Church and mankind," cathedral, 13th and Locust sts.. (*a*) "The Bible and human freedom," Rev. J. P. DuMoulin, D. C. L., Canon St. James' cathedral, Toronto, (*b*) "Baptism and human equality," Rev. W. S. Rainsford, D.D., St. George's, New York, (*c*) "The Lord's Supper and human brotherhood," Rev. T. F. Gailor, S. T. D., Vice-Chancellor University of the South, Sewanee, Tenn.

SATURDAY, OCTOBER 24.—7 A. M. Holy Communion, cathedral, 13th and Locust sts. 9 A. M. sectional conference on "Country chapters and city chapters—how they can help each other," led by H. C. Turnbull, Jr. Trinity, Towson, Md., and other sectional conferences as they may be arranged. 10 A.M. business, 11 A. M. General Conference, question box opened and full discussion of Brotherhood methods. 2 P. M. a sample chapter meeting, Chapter No. 1, St. James, Chicago. 3 P. M. business. 4 P. M. General Conference, chairman, Rev. Floyd W. Tomkins, Jr., St. James', Chicago, "Brotherhood Life," (*a*) "The vow—consecration," Rev. A. S. Lloyd, St. Luke's, Norfolk, Va., (*b*) "The method—man to man," N. Farriar Davidson, president Canadian Brotherhood, (*c*) "The object—the kingdom of God," James S. Houghteling, president of the Council. 8P. M. reception by St. Louis local council to delegates and visitors, Museum of Fine Arts, 19th and Locust sts.

SUNDAY, OCTOBER 25.—10:30 A. M. anniversary service, Holy Communion, cathedral, 13th and Locust sts., annual sermon to the Brotherhood, by Rt. Rev. Hugh Miller Thompson, D. D., Bishop of Mississippi. 3:30 P. M. public meetings in every Brotherhood parish, with addresses by delegates and visitors. 8 P.M. final service, cathedral, 13th and Locust sts, four addresses, by speakers to be selected, farewell meeting of delegates. (On Thursday, Friday, and Saturday, lunch will be served in Exposition Hall at 1 P. M.)

Requests for information regarding program, hospitality, and other local arrangements, should be addressed to Charles W. Bittman, chairman, P. O. Box 282, St. Louis, Mo. As soon as possible send to the same address the names of delegates and others who expect to attend. Correspondence for the Council relative to the Convention should be addressed to John W. Wood, General Secretary, 13 Astor Place, New York.

## *LETTERS TO THE EDITOR.*

### THE SALARY OF THE CLERGY.

*To the Editor of The Living Church:*

I have seen statements by one who professes to have examined statistics, that the average of salaries of a certain class of clergy in the Protestant Episcopal Church is $250. One can hardly credit it.

Yet I have known of one clergyman of that class, who received for 3 years' labor in an exceptionally hard field just $200, and for two other years $50 and a suit of clothes, and for 9 years earned half his salary by teaching. And no doubt his example might be found repeated in many places.

If it be so, it is only what St. Paul experienced among the rich Corinthians, where he earned his living by the trade of tentmaking. It proves that in one point at least we are apostolic. It matters not that some in our large cities receive salaries running up to the thousands, and some of the poorer clergy can barely live; the one dwelling in palaces and the other in respectable tenement houses. There are two sides to the question whether this inequality is right, but one side only to the question whether Christian religion and our own Church suffer.

I do not pretend to decide how far circumstances of the times demand that certain parishes shall be served by a highly salaried ministry, and that certain places must require a John Baptist ministry, and it is not for man to decide how far the words of the Lord may demand a terrible retribution for those whose spiritual fields have been reaped by ill-paid laborers. One thing is certain, the impression made upon the outside world is this, that we set little value upon the ministry of whom we boast as in the apostolic line from Christ. O.

### CANCELLED STAMPS.

*To the Editor of The Living Church:*

Will you tell E M. K. I am collecting cancelled stamps for the benefit of Seabury Mission. This is a very small mission, and we are doing all we can to help ourselves. The collecting of cancelled stamps to aid the work is better than "grab bag" or "fish pond." All old stamps are of some value, those from the old-time letters are of more value than the recent used stamps. The round stamp must be cut with a square margin of the paper, the adhesive stamp may be steamed off, or cut out. I started my collection the last of August, 1890. I have 80,000. I have all the stamps from the Broadhead bank and our leading stores, but I rely largely for stamps from friends by letter. I receive them by mail in packages of from fifty to 4,000 stamps. Will any of the readers of THE LIVING CHURCH send me the stamps from their old letters? Our old stamps go to all the civilized countries of the earth for stamp collectors. I will be happy to confer by letter with any one wishing to aid us in this our guild work.

MRS. O. W. MACK.

*Seabury Chapel, Broadhead, Minn.*

## *THE LIBERATION OF ST. PAUL'S CATHEDRAL.*

*The Liberator* is much concerned about "the dirty condition of St. Paul's cathedral." Of course it discovers that the real reason of it as of every other evil in England, is to be found in the establishment and endowment of the National Church. If there were no "favored church" in England, St. Paul's would be a marvel of cleanliness, and would be in no need of more brooms and dusters. "It comes," says our contemporary, "from entrusting a grand and precious national memorial to a handful of ecclesiastics." In one sense this is doubtless true. The dust of London streets in the mother church of London is the result of the crowding of Londoners into it, Sunday after Sunday, and week day after week day, since it has been entrusted to such ecclesiastics as Dean Church, Canon Liddon, Canon Gregory, and Canon Scott-Holland.

But for a Puritan journalist to talk of St. Paul's cathedral as "a grand and precious national memorial" is an act of great disloyalty to his own ancestors. It was never in so filthy a state as when it was in their hands, and was used as "one of the national edifices." First of all, the Nonconformist Long Parliament appropriated, and divided amongst its own creatures, the whole of the funds which had been collected for the restoration of the cathedral by the piety and energy of Archbishop Laud. They left the scaffolding standing for some years. It remained as a dumb reproach of their robbery and sacrilege in the sight of all Londoners, as a Cavalier wit said. But in 1652 the Rump Parliament, being sore pressed for money, ordered the scaffolding to be taken down and sold. There were great quarrels over this sale. These disestablishers and disendowers charged one another with misappropriation. The Rump was appealed to by one of their own civil servants, Samuel Chidley, the eminent Baptist, to pull down the great "Idol's Temple" altogether, as an offence to Almighty God. A few years later, after Cromwell had dissolved the Rump, he repeated his appeal to the Protector. The Rump Parliament, however, refused to follow its flatterer's "godly advice." It let a part of the cathedral to another fanatical Baptist, an officer in the army, Captain Chillington, who had less scruples against the religious use of it, and "gathered a church" in it. "Captain Chillington's church in Paul's" became so notorious, and its members were so detested by the London apprentices, that an attack was made upon it, and the Lord Mayor had to go out with a company of troops to intervene between the fighting Baptist and the city lads and young men.

There is abundant evidence that under the rule of the so-called "Commonwealth," St. Paul's cathedral became notorious for something worse than merely material dirt. It was perverted into a cesspool of moral filthiness. It was the resort of the London harlots, a fact which is continually referred to in the newspapers and pamphlets of the epoch of the Puritan domination. The handful of Liberationist oligarchs who called themselves the State had appropriated all the ancient property of the dean and chapter to increase their own estates, and they were not the men to vote funds for the maintenance even of its bare walls. This "grand and precious national monument," for which our Liberators affect such concern, would have been lost to the nation if their rule had not come to an end. Its preservation, like that of all the other glorious cathedrals and great churches of England, is due wholly and solely to the restoration of the National Church and the National King. Sir John Birkenhead satirically recommended in 1651 that the name of the bookseller's quarter, "Paul's Churchyard," should be altered, "because soon," said he, "there will be no Paul's church." Complaints were sent to the Lord Mayor that masses of stone were continually falling and endangering the lives and limbs of the citizens. This, with the like condition of many other cathedrals, was one of the reasons why the nation took precaution, by the severity of the Act of Uniformity, that so "grand and precious a national memorial" should not again be "entrusted" to Nonconformists and Liberationists.—*The National Church.*

# The Living Church.

*Chicago, Saturday, October 10, 1891.*

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.


SOME of our "liberal thinkers," "emancipated" souls, are doing what they can to confuse the minds of plain men. Sometimes they remind us, with great emphasis, that the Creed is simply a statement of historical facts, and insist that in accepting it, no one is committed to any "theory" of those facts. This sounds plausible until we discover that among the theories thus stripped off is the significance which the Church of all ages has attributed to the facts, and which has always been supposed to furnish the reason for arranging them in the form of a Creed. Indeed, some have gone so far as to suggest that since they *are* facts, actual occurrences in the world's history, acceptance or rejection of them cannot alter the truth of them. Hence we need not be too strenuous in insisting upon belief in them. Since whatever force or power they have cannot be affected by men's views or opinions, we may safely leave them to produce their own results. Thus extremes meet, and we seem to hear in this only a more complete enunciation of the principle so familiar in popular religious songs, "Christ has done it all."

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BUT there are others who express a different view. It will not do, they think, to insist that all the facts contained in the Creed *are* actual historical occurrences. Some of them are becoming difficult for the enlightened mind to admit as possible; such matters, for instance, as the Virgin Birth and the resurrection of the body. The "weaklings of the Church" who cannot yet bear the "naked truth," may continue to believe that such things actually occurred, but loftier souls who are becoming possessed of the true *gnosis*, may be content to see the mystic reality which is shrined in these statements. To them the Creed becomes a "mystic hieroglyph." "To the lofty and spiritual theistic thought" the letter of dogma "never is a vital matter, but only to the low and material deistic thought." For those who are only capable of this kind of thought, "a little of the *mythus* need not trouble," no doubt it rather helps their spiritual nourishment. It does not require much knowledge of history to see in all this a revival of the old pagan distinction between a religion adapted to the common people and a higher, more etherial form peculiar to the adepts, the lofty souls capable of taking in the ideas of philosophy.

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CARDINAL MANNING is reported to have expressed recently a strong condemnation of bazaars or church fairs, and other such modes of raising money for religious purposes. We are sufficiently familiar in our own branch of the Church with these expedients and their many doubtful adjuncts, as raffles and other practices hardly to be distinguished in principle from gambling. But we suppose the Roman Church has far outstripped us in the use of these instrumentalities and in the success with which they have been attended. It is gratifying, therefore, to learn that they have received the unqualified condemnation of so influential a prelate as Cardinal Manning. The basis of his disapproval is expressed in these words: "The Lord's work ought to be done in the Lord's way." It would be interesting to know in connection with this what his eminence would say of the money-making exhibition which is now going on at Treves, where the supposed holy coat is being exposed to view of the faithful. The papal coffers have been depleted by unfortunate investments, and it is stated that the managers of the sacred treasury are looking with interest to the exhibition at Treves as a means of replenishing them, through a tax upon the receipts, which is likely to yield a very considerable sum. But is this "doing the Lord's work in the Lord's way"?

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THIS much is certain, that no amount of financial success in such an enterprise can outweigh the harm which is done to souls. The intelligent laity of Europe, already sufficiently alienated from the Church, are hardly to be won back by such expedients. The inevitable result, on the contrary, is to intensify infidelity and to extend its range. Men in general will not carefully distinguish between the commendation of impostures as matters of pious devotion and the positive teaching of the Faith necessary for salvation. Since both are seen to be sanctioned by the same authorities, they are only too ready to apply the old maxim, *Falsus in uno falsus in omnibus*. There seems to be a sort of infatuation in some of the proceedings and methods of the Church of Rome during the last half century quite out of keeping with the wisdom which is sometimes ascribed to her. Not content, at a period when the very foundations of the Faith itself are in so many ways threatened, to apply herself to strengthening those foundations, she has gone out of her way to find new burdens and grievous to be borne, and to bind them on men's shoulders.

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So far as the Anglican Church is concerned there would seem to be a providence in this. She has been undergoing a great change out of the dull and withering Protestantism of the last century into a renewed consciousness of her Catholic character, the recovery of her true heritage, and a stronger grasp of essential truth. She has been slowly acquiring an appreciation of the vast advantage which she possesses in the Christian world, and of the mission which God has set before her. But in this process there have been many discouragements, many temporary failures. The patience of many has been sorely tried. Ardent but short-sighted spirits have despaired of the future. Their loyalty has been shaken, and they have deserted their allegiance or sunk back into indifference. But for intelligent men the Roman Church has meanwhile been making herself more and more impossible. It has become out of the question for a Churchman versed in the ancient Catholic theology to find in Rome a refuge. Once we lost some such. But who can name any men of eminence or station in the American Church who have left her since 1856, when the Pope by his sole authority added a new dogma to the Faith? And surely since 1870 the gulf has been made almost impassable. Such events as that of Treves are calculated only to create fresh disgust and the conviction that whatever difficulties we have to encounter, those things which the Roman Church has created and which she sanctions by the highest authority, are no less serious. We at least are not called upon to believe a fraud or to refrain from exposing a lie.

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### *DISCOVERIES IN ANCIENT CHRISTIAN LITERATURE.*

Much attention has been aroused by recent discoveries in Egypt of entire works as well as fragments of ancient Greek literature, of the greatest interest to the student and the historian. A complete work of Aristotle has come to light, dealing with the Constitution of Athens, of which a translation has already been made for the benefit of those who are not familiar with the original Greek. Mummy-cases made up of scraps and shreds of old waste paper have been found to contain precious fragments of ancient authors known and unknown. Such discoveries suggest unlimited possibilities. If so many writings, long antedating the Christian era, are to be found in such unsuspected receptacles, "why not," asks the London *Times*, "in that centre of Hellenistic Judaism, a Gospel papyrus of the first century?"

Few realize how many treasures of ancient Christian literature have already been brought to light during the last half century, and, still less, how far the criticism of the New Testament has, through some of these discoveries, been forced back towards the traditional Christian position with reference to the antiquity of the sacred books.

Every one is familiar with the story of the discovery of the short Syrian recension of the Ignatian Epistles in the monasteries of Lybia, through which the old controversy over those Epistles was revived, until it was finally settled by the monumental work of Bishop Lightfoot. A little later came Tischendorf's discovery of the famous fourth century manuscript of the New Testament in the monastery of Mount Sinai. Then came in 1870 the discovery by Bishop Bryennios of Serræ, in a library at Constantinople, which had been repeatedly explored by European scholars and experts, of the "Teaching of the Apostles," a work which probably belongs to the first century. Along with this was found also a copy of the ancient Epistle ascribed to St. Barnabas, and of the two Epistles of St. Clement of Rome, the first containing the lost chapters for which scholars have sighed so long. These chapters, it may be said, taken with some other passages in this Epistle, are of exceeding interest to liturgical scholars. A few months after Bryennios had published the results of his discovery, another copy of the Epistles of St. Clement came to light in the library of a French scholar, M. Mohl, lately deceased. This was in the Syriac language, and also contained the lost chapters of the first Epistle.

Another discovery of great interest and importance was made only three years ago by Prof. Reudel Harris of Haverford College, Penn. It was a Syriac manuscript of the lost Apology of Aristides, said to have been presented to the Emperor Hadrian, but certainly as early as the middle of the second century.

We shall speak more at length of this at another time.

Passing over matters of inferior interest, we may take the case of the Harmony of Tatian as an example of the way in which destructive criticism has been obliged to recede from its more advanced positions on account of the hard facts brought to light through such discoveries.

From the rise of Strauss and Baur a persistent attempt had been made to prove that the four Gospels were the spurious works of unknown authors late in the second century. This was in spite of the fact that the early writers from the very first abound in quotations from the Gospels, and it may be safely said that from St. Clement onward "there is no evangelical quotation which can safely be referred to any apocryphal source" (Lightfoot). The argument was based largely upon the fact that the quotations are not generally verbal, after the modern custom, they are "fused;" and also that the writers do not give book and chapter. That such a theory was utterly untenable upon the facts as known was shown repeatedly by Christian scholars. One of these facts, however, and an important one, was disputed by the critics.

Eusebius, the earliest historian of the Church, states that Tatian, a disciple of St. Justin Martyr, composed a harmony of the four Gospels. If that statement was correct, then it would follow that, by the middle of the second century, the Gospels had long been known and used in the Church, that they were four in number, and attributed to the same authors as now, for that is involved in the words which Eusebius employs. It would also follow that the Gospels of which St. Justin speaks as read in the services of the Church in his time, were the same Gospels which Tatian had in his hands, though Justin does not give their names or the number of them. It almost amounts to an absurdity to suppose that his disciple and friend used different Gospels, in a harmony for general use, from those which his master states to have been employed constantly in public worship.

The testimony of Eusebius was corroborated by an observation of a very late writer, Bar Salibi, a Syrian who lived in the twelfth century. He stated that a commentary had been written upon the basis of Tatian's Harmony by St. Ephraem, one of the Fathers of the Church.

But to avoid the inevitable conclusions which would follow from the existence of such a work as a harmony at such an early date, the testimony of Eusebius was denied, or explained away, and Bar Salibi was dismissed as too late a writer to be accepted as a witness.

All this while the commentary of which Bar Salibi spoke was not only in existence, but perfectly accessible. It was, however, in the Armenian language, in which it had been in print ever since 1836, when it was published by the Armenian monks of a Venetian monastery. But it appears that the learned men of Germany were not acquainted with Armenian, and the book remained unnoticed and unknown till 1876, when a Latin translation appeared.

Still more recently two copies of an Arabic version of the Harmony *itself* have come to light, one in the Vatican library, the other found in Egypt. A Latin translation was published in 1888.

It is impossible any longer for men who claim to follow scientific methods, and therefore to be guided by facts, to deny that the four Gospels were not only in existence in the middle of the second century, but had been in existence for so long that they were read in the services of the Church, and reverenced by Christians as we reverence them now. Add to this, the language of St. Irenæus, who was brought up at the feet of Polycarp of Smyrna, the disciple of St. John. He was a learned man and a wide traveller. He compares the four Gospels to the four quarters of the world, the four winds, and the four cherubim. Let any one ask himself whether it is probable that such a man had only become acquainted with the Gospels late in life, long after the death of Polycarp. Would he not have said: "My father Polycarp knew no such writings"? Would not the heretics, against whom he wrote, have said that these works to which he referred had only been known for a few years? And if the Gospels were known to Polycarp, is it within the bounds of possibility that he did not know them to be later than the Apostles—he who had been trained by St. John himself?

It is no wonder, in view of such facts, that hostile criticism has been forced to abandon its old field, and is now devoting itself chiefly to questions connected with the sources of the Gospels, endeavoring to trace in their composition elements derived from the documents of which St. Luke speaks in the introductory verses of his Gospel. This comparatively harmless kind of research the Christian believer is able to view with entire equanimity.

## *BRIEF MENTION.*

An exchange notes the case of a parish in a city of fifty thousand population, expending tens of thousands of dollars on its own needs, and giving, last year, ten dollars to missions.——Referring to the dedication of the new altar in Grace church, Chicago, the same journal says: "This Church and the Church of England have no altars, no such name given." We beg to remind *The Southern Churchman* that both in the Bible and Prayer Book, which are the authoritative standards of use and doctrine in "this Church," the name is given.——A writer in *Harper's Mayazine*, September issue, says: "In every department of building, except only the ecclesiastical, Chicago has already examples to show that should be of great value to its future growth in stimulating its architects to produce and in teaching its public to appreciate."——And why, in ecclesiastical as well as secular architecture, should not Chicago do something commensurate with its place and power among the great cities of the world?——The Baptist *Examiner* has the following: "A friend coming from morning service a few Sundays since said: 'The minister gave a good homely talk on every-day duties, but he made a mistake and put it into his prayer instead of his sermon. He told the Lord how people ought to bring up their children and how they ought to behave generally, just as though the Lord didn't know. It was really a better sermon than the one he preached afterwards, but it was a mighty queer prayer.'"——There are thousands of such so-called extempore prayers made every Sunday, to congregations who despise the Prayer Book and scoff at the piety of "Episcopalians" who "pray out of a book."——Mr. MacQueary's resignation seems to be regarded, by papers both secular and religious, as the right thing, though it did not come at the right time. Perhaps there are some other teachers of false doctrine in the Church who may by this example be encouraged to be consistent.——Speaking of the movement of Presbyterians to the Episcopal fold, *The New York Sun* says: "They have changed their ecclesiastical allegiance because they are attracted by the Episcopal liturgy and were repelled by the severe simplicity of the worship and the hard logic of the doctrines of Presbyterianism. They wanted to gratify their desire for worship without being required to grapple with the knotty questions of predestination, preterition, and effectual calling. In other words, they wanted to pray in peace."——The rescue of the Adirondack region from the savagery of civilization which now threatens it, and the establishment there of a vast and permanent State Park, are objects worthy of the attention of the people of New York. While their legislators are "log-rolling" at Albany, greedy lumbermen are rolling all the logs away from the head waters of their beautiful rivers.——*The Living Church Quarterly* for September shows 294 changes in our clergy list during the last three months, including additions and erasures, and not including changes in city addresses.——*The Boston Post*, from "an outside point of view," declares the treatment of the Nicene Creed by Dr. Newton and such writers, to be "casuistry of the worst kind." "If Mr. Newton's canons of creed interpretation are to prevail," says that journal, "we might as well give up the dictionary and close the door of intellectual lucidity."——The New York *Evening Post* maintains that the evil we have to contend with "is not divorce, but polygamy." If the law would not allow re-marriage there would be far less cases of separation.

## *SERMON NOTES.*

A SERMON PREACHED BY THE REV. SEARLE M. WREN, IN TRINITY CHURCH, ATHENS, PA., THE 11TH SUNDAY AFTER TRINITY, AUG. 9, 1891.

St. James iii: 17: "The wisdom that is from above is first pure, then peaceable."

St. James does not say first fights and is then peaceable, but is "first pure, then peaceable."

"Then peaceable" implies that the peaceableness follows on the purity.

Therefore, the peaceableness cannot be had without the purity; when there is a lack of apparent peaceableness in the heavenly wisdom, this is not in consequence of the love of fighting, but is a consequence of the lack of purity.

* * * * * *

There are some in the present day—I suppose there have been some in all days of our era—ready, it would seem, to almost do "anything for peace sake," even to the sacrifice of Christian truth, but in the long run, peace can never come that way; it is true men may make a desert and call it peace, but that sort of peaceableness is not peace, it is desolation; it would not be worth while to get rid of all the struggle in our life, if we could only do so by losing all hope of getting the things in life which are worth struggling for!

* * * * * *

It is worse than foolish for men to fancy they can live here in some imaginary world from which all struggle for truth can be banished. This world in which the Church is placed, is a very real world, and the world is constantly seeking to conquer the Church, if not by open attack, yet by insinuating its own worldly ways, ideas, and actions into the Church, and so seeking to bring the Church, in her belief and conduct, down to the same level as the world itself; for we must remember that the more full and deep and real the belief of the Church is in the Faith which was once for all delivered unto the saints, the more the world is condemned by this belief of the Church, and the world does not like being condemned for its want of faith, its unbelief.

And, therefore, if there is any prominent public teacher or preacher in any organized body of those who call and profess themselves Christians, if there is any such public teacher or preacher who is thought to hold less of "the Faith once for all delivered unto the saints"—that is to believe less than his brethren hold and believe, then that teacher or preacher is the man whom the world likes, and applauds, and supports, great city daily newspapers and weekly journals sound his praises, rejoice in his progress, and glory in his prominence and success; he is the man whom the world delighteth to honor.

Generally speaking, and as a rule, the world refuses to consider the question of common, every-day, decent

honesty which is usually involved in such cases.

The world would seem, generally speaking, to think that all sorts of contracts ought to be faithfully carried out except religious contracts.

Well, let us take up the matter from that standpoint. What should we think of the honesty and common sense of an assistant editor on *The New York Tribune* who should use his position as such, to get printed in that paper an article advocating Cleveland and Free Trade, or what should we think of the honesty and common sense of an assistant editor of *The New York Sun* who should introduce into that paper an article upholding Harrison and Protection?

"Ah," it might be urged, "that those men had changed their political opinions." Yes, but if they had changed, common, decent, every-day honesty required them to change their papers, too, and not antagonize the very principles which the papers whose staff they were on, are pledged to uphold.

Change of principles requires, in common honesty, a change of position; no man on a political paper would think himself persecuted because he was called upon to resign when he no longer fully and truly upheld the principles for which his paper stood.

And yet, when a preacher is called upon to answer for not upholding the principles of the organization to which he belongs, then forsooth, the world tries to raise the cry of persecution, and says that the preacher's brethren are "illiberal," "narrow-minded," "bigoted," and "behind the age!"

The preacher who is no longer prepared to fully and truly uphold the principles of the religious body to which he belongs, ought, of his own free will and choice, to step down and out of that body, he ought not to want to wait to be turned out.

But suppose the man says that there is no organization of people with whom in religious matters he does so fully agree as to be able to uphold all its principles, and yet, for all that, he is not willing to be silent. What, then, if he is in this case of not being able to agree with any body but himself, and yet must talk?

Well, in that case, let him hire a hall for himself, or if he can't do that, I dare say somebody will let him hold forth on a vacant corner lot, somewhere!

As regards ourselves of this Church, our positions and obligations are made as plain as words can make anything plain.

At his ordination to the second order of the ministry, the presbyter or priest must solemnly promise by the help of the Lord (you can see the words in your Prayer Books) to "give faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God."

This Church here asserts in the plainest manner of herself that she hath received as the Lord hath commanded, and the candidate cannot be admitted into the Christian priesthood of this Church unless he enters into this most solemn contract "always so" and in no other way, but so to minister "as this Church hath received." He must not leave out anything of these sacraments, doctrine, or discipline to please anybody or any number of people. It is not Christianity as one or two, or five or six, or fifty or sixty other religious organizations have received it, that he has entered into a contract to teach, nor must he teach it after some new fashion of his own manufacture, but he must teach the "Faith once for all delivered unto the saints," as "this Church hath received the same."

## *TEACHING BOYS.*

BY SARA M. HINSON, SS. ASSOCIATE TEACHER, ST. ANDREW'S, BUFFALO, N. Y.

My love and admiration for boys leads me to transpose the line of the poet: "There's something in a noble boy," to make it read: "There's something noble in a boy." Yes, in every boy, and the most successful teacher is the one who most readily finds this noble trait and is best able to develope or draw it out. I have often thought of the idea expressed by one of our teachers: "Patience and courage are requisites, and prayer is an essential of successful teaching." To patience I would add adaptability; to courage, persistency; to prayer, constancy, remembering that "prayer is the soul's sincere desire," and may be unuttered, and that when the class is thought of, as it must be, constantly by the faithful teacher, the simple prayer of the Psalmist may be made in the same moment, "Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight."

When we were children how often have we crouched before a patch of ribbon grass, striving to find two blades alike, and as sure as we never found the objects of our search, so surely shall we never find two boys exactly alike. The teacher of a Sunday school class must study each individual boy as earnestly as any teacher in a secular school, with the disadvantage of a lack of time and opportunity. We must always have before us an ideal class, composed of ideal scholars, and although we may never attain to this, we must constantly and prayerfully strive toward it, earnestly believing that the often-times rough stones before us may be ground and polished, by care, to be sparkling gems. I don't think that Sunday teaching of a class of boys must always be Bible or Catechism teaching; practical lessons of goodness and morality may be taught, drawn of course from the Sermon on the Mount; verses of Scripture may be committed to memory, by the hundred, yet the application of one lesson like that of the Good Samaritan is worth more than them all.

The teacher of a Sunday school class must be sympathetic, and her sympathy must be real. No sham will pass muster. Children, especially boys, are born detectives, and quickly discover whether a teacher is really what she seems. The boys must also be made to feel that they are expected to be manly and truthful, and rarely will a teacher who treats her boys with confidence be disappointed. She should ask them to help her, and if they are old enough to assist in the work of the school, ask the rector or superintendent to give them something to do, giving them to understand that they have some responsibility, and rarely will they fail in the performance of the duty. Do not scold, do not constantly reprove, and only in exceptional cases mark a boy naught in the lesson column of your class book. Never discourage a boy. Put yourself in his place, and think of the horror of a total failure. If you find out that a boy is wholly unprepared with the appointed lesson, don't strive too hard to discover the reason of his failure, but ask him some questions you are sure he can answer. Turn the lesson about, read a verse or two, and ask him something about what you have read, and mark him accordingly.

I know you will pardon me if I relate a bit of personal experience. I had a boy, good, but so stupid, and withal proud. He simply could not learn. I used every means to draw him out, and always asked him questions I was sure he could answer. In the same class was a boy brilliant, ready, (now a teacher in our High school). My greatest difficulty was to hide the difference between the two, and to arrange my questions so that each could answer correctly. I always marked them alike, and now, looking back, I cannot think I in any way concealed the truth; and the subsequent life of the dull boy has proved that I did not make a mistake. He remained in my class till past nineteen years of age. The influence of the school made lasting impressions on him which would assuredly have been lost had he been discouraged and fallen out at fourteen.

If there is one boy in the class (there will hardly be more) who does not respond readily to sympathy, to kindness, do not be discouraged. Work and wait. The seed you sow may not bring forth fruit till you rest from your labors. Remember, "they that sow in tears shall reap in joy, and he that goeth forth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Remember that nothing is lost; your words and teaching may start an ever-widening ripple of influence that may work wonders in that boy's life.

Never preach when you teach. Love, courage, faith, purity, mean so much, but they are best taught when they radiate from the teacher's own soul. It is well also to tell boys, who almost always love nature, things of the earth, and sea, and sky, and so draw their attention to the Maker of all things, the Giver of every good and perfect gift. They should also be taught reverence; first, for God and His Word, then for the house dedicated to His service. And no matter if we may be thought severe in this; the truest kindness is decision. Children must not be allowed to play or chatter in church, and here the teachers of a school must—absolutely *must*—act together, and not visit or do any unnecessary talking, for children learn more from example than precept.

I can sum up the whole in one word, *adaptability*—the true secret of success, with good as well as with unruly boys.

### *PERSONAL MENTION*

The address of the Rev. W. H. I. Houghton has been changed from Reno, Nevada, to Elko, Nevada.

The address of the Rev. J. W. Elliott is 260 Clark st., care of *The Western Fireman*.

The Rev. E. E. Shoemaker, of the last class at the General Theological Seminary, has been transferred from the diocese of Central Pennsylvania to that of Vermont, and began his duties as minister-in-charge of the parish of Zion church, Manchester Centre, on the 20th of July.

The address of the Rev. Theo. I. Holcombe is changed to 211 West 69th st., New York City.

The address of the Rev. Geo. W. Knapp, rector St. Alban's church, Chicago, is changed to 3913 Prairie ave., Chicago, Ill. All papers and letters should be addressed accordingly.

The Rev. George G. Carter, S. T. D., has accepted a call to the rectorship of All Saints' church, Hudson, and Trinity church, Claverack. His address is Hudson, New York.

The address of the Rev. B. M. Bradin until Dec. 1st, will be the Rectory, Delaware City, Del.

The Rev. Wm. Walter Webb's address is 1339 Mifflin st., Phila.

The address of the Rev. J. S. Kedney, D. D., from Nov. 1st, 1891, till April 15th, 1892, will be Winter Park, Florida.

The Rev. George Nelson Mead, for the last four years rector of St. John's church, West Hoboken, N. J., has removed from his late residence in New York City, and is now residing across the river, within the limits of his parish. Address accordingly.

The Rev. W. G. McCready has resigned St. John's, Versailles, Ky., and Holy Trinity, Georgetown, and accepted the office of Diocesan Evangelist. Address 1218 West Broadway, Louisville, Ky.

The Rev. Samuel Maxwell will enter upon his duties as the rector of St. Paul's church, Glen Cove, Long Island, Oct. 11th, 1891.

The Rev. Thomas Hines has accepted the rectorship of St. Paul's church, Manistee, Mich., to take effect Oct. 15th. Address accordingly.

The Rev. Luther Pardee has accepted the rectorship of St. Paul's church, Austin, Ill.

### *TO CORRESPONDENTS.*

T. T. H.—You were certainly right in declining to make the announcement.

E. C.—White is the appropriate color for Harvest Home and Thanksgiving Day festivals.

BUSY MAN.—Easter fell on April 19th in 1840.

C. L. C.—1. Heresy is thus defined: "A religious opinion or system not deemed orthodox, or not in accordance with that of the Catholic or the Established Church." 2. You do wrong to forsake the Church for the services of the Roman Catholic or other bodies.

CHURCHMAN.—Priests of the Roman Church are admitted to exercise their ministry in this Church without re-ordination, as they have already received episcopal ordination. See preface to the Ordinal.

### *ORDINATIONS.*

The morning service in the chapel of Berkeley Divinity School on Thursday, Sept. 24th, was followed by the advancement to the priesthood of the Rev. James Goodwin, of the diocese of Connecticut, who was ordained deacon in June, 1890, and has since been studying abroad. Bishop Williams officiated. The Rev. Mr. Goodwin was presented by his father, the Rev. Francis Goodwin. The Rev. Mr. Binney acted as Celebrant.

Ordained to the priesthood in Grace cathedral, Indianapolis, Ind., on the 19th Sunday after Trinity, Oct. 4th, by the Bishop of Indiana, the Rev. H. B. Collier, in charge of St. Paul's, Hammond; and the Rev. Alfred Kingsley Glover, in charge of St. John's, Crawfordsville. The candidates were presented by the Rev. G. E. Swan, the Rev. C. S. Sargent preaching.

At St James' church, Bozeman, Mont., Wednesday, Sept. 30th, the following were ordained to the priesthood: The Rev. Messrs. Herbert Giles Sharpley, Wm. Northey Jones, and Chas. Herman Reinsberg. They were presented by the examining chaplains, the Rev. Messrs. F. B. Lewis and S. C. Blackiston. The sermon was delivered by the Rev. S. C. Blackiston. The celebration of the Holy Communion followed.

### THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

### THE MISSIONARY COUNCIL

Will meet in the city of Detroit, Tuesday, Wednesday, and Thursday, October 20th to 22d.

All members of the Council are requested to be present, and to send early notice of their purpose to the Committee on Hospitality, the Rev. Dr. J. F. Conover, Secretary, Detroit, Michigan.

The annual meeting of Diocesan officers of the Woman's Auxiliary will be held in Detroit, Thursday, October 22d. Officers expecting to attend, will kindly notify MISS JULIA C. EMERY, Secretary, 21 Bible House, New York.

### *MISCELLANEOUS.*

WANTED.—Organist and choir master for Trinity cathedral, Little Rock, Ark. Fine organ. Splendid opening for a first-class teacher of vocal and instrumental music. Catholic essential. Apply to the Dean.

WANTED, parish with rectory and salary of $800 per annum. Good references. Address J., care of THE LIVING CHURCH.

WANTED.—An organist for Trinity church, St. Augustine, Fla. One competent to train the choir. Address the rector, REV. J. B. LINN, stating qualifications and terms.

ORGANIST and choir-master seeks engagement to train vested choir where a high class of music is desired. Good organ and a Churchly service. Highest references given. Communicant. Address MAGNIFICAT, LIVING CHURCH Office.

ORGANIST and choir master, with English and American experience with vested choirs, desires appointment. Communicant. Excellent disciplinarian, and training of boys' voices a specialty. Address "DECANI," LIVING CHURCH.

UNLEAVENED BREAD for the Holy Communion, made of pure flour and water. Will keep fresh. Put up in wooden boxes, and sent post-paid to any address in the United States at the following prices: 100 sheets 6x3 $1.50; 50 sheets 6x3, 80 cents; 25 sheets 6x3, 45 cents. Address PAUL J. WOLF, 3107 A, Oregon ave., St. Louis, Mo.

## CHOIR AND STUDY.

*CALENDAR—OCTOBER, 1891.*

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| 11. | 20th Sunday after Trinity. | Green. |
| 18. | St. Luke, Evangelist; 21st Sunday after Trinity. | Red. |
| 25. | 22nd Sunday after Trinity. | Green. |
| 28. | SS. Simon and Jude. | Red. |

The thirteenth annual session of the Worcester County Musical Association (Mass ), filled the week, Sept. 21–25, opening and closing at the flood-tide of popular enthusiasm. Nowhere else in America can such a protracted symposium of "linked sweetness long drawn out," be experienced, as statedly and fixedly as the equinoctial season itself, during which the festival culminates. We are more deeply impressed than in former years with its thoroughly educational character. It is conducted in this interest for recreation and edification. The directors understand this perfectly, and are faithful in the management of their trust. Naturally enough, therefore, the group of concerts, nine in number, with seven supplemental public rehearsals, presents not a few contrarieties which puzzle and irritate the professional critics that swarm hereabouts, from Chicago to the Canadas. These sensitive and choleric people could spare themselves many unpleasant spasms of æsthetic misery could they but remember that the directors do not organize and conduct the festivals for the delectation of the critics; indeed, give them little, if any, thought. The people fill the objective purpose, altogether and unreservedly.

Besides, the people "pay;" and the people are not in the habit of "paying" for unpalatable music which they can neither enjoy nor understand. And this explains the presence of not a few inartistic commonplaces in the programmes. For example, "the people" have much delight in exhibitions of mere technical virtuosity—exploits in vocalization which dazzle and bewilder on account of their enormous difficulties. This is natural, and it is an universal experience of the child period of culture. Just as the crowds delight in the seemingly impossible exploits of the prestidigitateur and acrobat and athlete, so we have here and there a brilliant passage of vocal pyrotechnics, such as our grandparents used to rejoice in, when vocal art superseded musical art! So it need not be wondered at that, when the young Boston prima donna, Mme. (Norton) Nordica, leaves London, the scene of her recent operatic successes, and first mounts the platform of the festival, "as a bright, particular, star," she should wear her newest trailing Parisian gown, bejewelled with blazing diamonds, and first open her lips for the well-worn, far-famed "Waltz" from "Romeo and Juliet," wherein Gounod makes the soprano fairly rival the swift, delicate, dashing trilling of the master violinist. To be sure, in twenty minutes, the same "Nordica," gown, jewels and all, takes her place among the solo-vocalists in "The Repentance of Nineveh," by Dr. Bridge (Westminster Abbey). And the critic need not scold nor wonder that the "Waltz" should appear in such violent contrast with "The Daughter of the King," whose tuneful sorrow is besprinkled plentifully with melodic tears and implorations; nor take exception because "the people" madly applaud the "Waltz," and wax almost hysterical in their utter delight, while the "Daughter of the King" makes her way through "The Repentance of Nineveh", barely eliciting, here and there, mild ripples of admiration. There are noble and great compositions withal, appealing to the higher, and even highest, ranges of æsthetic appreciation; and these are quietly and surely planting and maturing an appetite for higher art among the people. But, all the same, we must not hope or expect to get entirely rid of this lower appeal to the people, who must be entertained, in this educational process, before advancing to the sober dignity of true art comprehension. As a consequence, the festival reaches a higher pecuniary and popular success than ever, the 2,000 sittings being virtually "sold out" for the week before opening the doors.

We have already given a memorandum of principal works produced, and now note certain infelicities of order and contrast, resulting in needless disappointment. Here are the chief choral works presented: "Arminius," by Max Bruch; "The Repentance of Nineveh," by Dr. Bridge; and the "Israel in Egypt," by Handel. Now, rightfully, this last is the closing climacteric for Friday night. But "Arminius," which is a tempestuous, heroic, Scandinavian dramatic episode, full of popular power, developing a very cyclone of enthusiasm, with an incomparable "cast" of soloists—including Campanini, who produced a legitimate *furore* in his splendid and impassioned declamation—and all the accumulated impressiveness of grandly moving chorus, a superb orchestration, and the supplementary great choral organ—all this was given on Tuesday evening. But on Wednesday evening, after a series of brilliant miscellany, after the explosion of delight over the Gounod Waltz-Nordica, as an afterpiece, came "The Repentance of Nineveh," melancholy, pathetic, plaintive, three principal choruses utterly eviscerated, abounding in passages of subtle, delicate beauty, with delicious orchestration, and the usual superabundance of scholarship. Nothing could have been more distinctively anti-climacteric! The "Arminius" robbed it of opportunity, and overwhelmed it with its half barbaric impressiveness. So "The Repentance" was only half heard, little understood, and became virtually a failure, notwithstanding its abundance of charming and most interesting features. Had the two oratorios only changed evenings, *e. g.*, the "Arminius" would have lost nothing, while "The Repentance" would have received an unprejudiced hearing under favorable conditions.

There is always a surprise in store for the habitual visitor, in the number and excellence of vocal artists, who have not been heard here before; while certain established favorites often reappear. Cincinnati contributes a singer of exceptionally fine accomplishments, Mrs. S. C. Ford, who is delightful in many styles of singing; Mrs. J. L. Wyman, a Boston "classic," whose exquisite art is recognized in New York as well; Mrs. Patrick Walker, the admirable oratorio singer of Boston, who sang in "Elijah" so acceptably a year ago; Mrs. Katrinka Paulsen-White, a Swedish artist of excellent gifts and culture; Mr. Heinrich Meyn, a young German baritone, another Bostonian, having a beautiful voice of the true 'cello timbre, and a scholarly and elegant musical declamation, as his work on the trying title-role of "Arminius" demonstrated; and Mr. Herbert Johnson, another grown-up "choir boy" now become a very effective oratorio tenor. It is noticeable that the same choir in Providence, R. I., where the lad Johnson sang as soloist, also sent out another tenor of even greater, because riper, celebrity, Mr. James Ricketson, now tenor soloist in St. Bartholomew church choir, New York.

One of the most entertaining and enjoyable was the first of all, a Tuesday afternoon recital, in which harp, flute, and organ severally illustrated the development of instrumental art from the lute and "oaten pipe" to the king of instruments, which combines all the rest. Mr. George W. Morgan, who is one of the most versatile and picturesque of modern players, and is hardly equalled in the exquisite color-quality of his registration, represented three phases of the organ school: the severe, classic German; the "Fantasia," in his own fine generalizations from "Tannhauser;" and lastly, in his long-known and admired rhapsody on the lovely ballad, "By the sad sea waves," first heard in this country from the lips of Jenny Lind. Miss Maud played on the harp with rare poetic feeling, "Autumn," by John Thomas, a charming "encore," in a trio for two flutes and a harp, from "The Childhood of Christ," a lovely "Pastoral," by Berlioz, and also in a duet for harp and organ, Larzhette, a very graceful romance by Oberthur. Miss Morgan is universally accepted as an most accomplished virtuoso, and her harp recitals, which have been given for many successive Lents in Chickering Hall, New York, have developed a deep and growing interest in this woman's instrument *par excellence* among the more cultivated "society" people, who are taking up with zeal the harp in which their grandmothers delighted. The fashion has grown into a definite "cult" under Miss Morgan's hands, promising a revival of this long, inexcusably neglected art.

Thursday afternoon, two "first performances" occurred, one a Mass in C minor, by G. A. Adams, for quartette, chorus, and orchestra; a scholarly, carefully matured product, with much specific beauty of form, and a deeply devotional inspiration, presented, it is said, in memorial of the composer, recently deceased, and a resident of Worcester county. The other is an unusually ambitious and interesting dramatic cantata, "The Captive," by Victor Herbert, the fine 'cello player, for two solo voices, chorus, and orchestra. The text is a sad German ballad, and the treatment exceedingly artistic, both in form and treatment, but almost too highly elaborated for general appreciation and performance. Mr. Herbert is a charming melodist, and has cast his tone-poem in most graceful rhythmic movements. The work was composed for this festival. It was very cordially received. Thursday evening, a generous course of Wagneriana was served up, without which no "festival" worthy of the name would now-a-days be complete. And this was delivered with especial fervor on account of the felicitous conjunction of such sterling artists as Nordica Campanini, and Del Puente. The instrumental soloists, Wilczek, violinist, who played Vieuxtemp's Fantasie Caprice, and the Walter Prize song from "Die Meistersinger;" and Franz Rummell, who gave the difficult Concerto No. 4, for piano and orchestra, by Rubinstein, were received with appreciative enthusiasm. The grand finale, "Israel in Egypt," celebrated especially for its massive choruses, and yet more massive double choruses of descriptive music brought this august occasion to a climacteric close. As the great choral society is the foundation of the festival, it is but simple justice that its splendid work should stand out in highest relief at the last; and no oratorio, old or new, affords a finer field for the illustration of patient practice, spirited attack, quick response to the baton, and magnificent volume of tone.

A final remark may serve some useful purpose concerning the conductor,—the uses and abuses of his important function. Mr. Carl Zerrahn, whose general intelligence and availability have received ample and hearty recognition here, as elsewhere, has an infirmity which has become chronic of late years, in this, that he subjects every important choral work to the most outrageous mutilation, whenever any fancied exigency of programme making seems to invite it. So it comes to pass that for some piece of bravura singing which considerations of public policy suggests as desirable, he eviscerates three of the principal choruses in Dr. Bridge's oratorio, altogether suppressing others, and on Mr. Adams' grand Mass, among other enormities, full two-thirds of the *Credo*, after the *Incarnatus*, was dropped out! a double outrage to both the Faith and the Art that was voicing it. This was an offense especially flagrant, as it was a first performance, and demanded an unmutilated delivery of the author's text. Last winter, at the Handel and Hayden concert in Boston, Mr. Zerrahn took the same liberty with Bach.

### *MAGAZINES AND REVIEWS.*

From the Leonard Scott Publication Company, N.Y.: *Blackwood's Edinburgh Magazine* is exceptionally entertaining, with its alternations of essay and fiction. Its short stories are, as a rule, models of their class, while "Chronicles of Westerly; A Provincial Sketch," moves on toward its *denouement* with the steady grace and facile art of a well-practiced author. Not the least interesting in the September issue is a finely-tempered memorial of James Russell Lowell, whose reputation will suffer nothing at the hands of his English reviewers.

*The Nineteenth Century* contains twelve articles, several of them appealing to large classes of readers. "The Real Status of Women in Islam," by the Hon. Mr. Justice Ameer Ali, is a strong and intelligent plea for the Mohammedan side of the question, in which the learned writer exhibits a general knowledge of the Hebraic and Christian doctrines concerning the place and sphere of women in their respective types of sociology, making the most of their failures and deficiencies, while the Koran is shrewdly cited in support of oriental customs and domestic institutions. Archibald Forbes contributes another chapter of "A War Correspondent's Reminiscences," abounding in graphic and picturesque passages. "Our Worn-out Parsons," by the Rev. Dr. Jessopp, is a sensible and sympathetic presentation of a sad and exceedingly difficult question. The solution suggested and worked out with considerable ingenuity and plausibility, points to something like a

per cent deduction from clerical stipends, put into a fund with compounded interest for its increment, and annuities or grants made *pro rata*, at certain periods of disability or retirement. The Dr. makes clear his point by this illustration: "Assume that our young curate never gets more than his original £100 a year, and is therefore never called upon to pay more than his annual £10, a very unusual case, and assume further that the premiums accruing are invested at only 2 1-2 per cent. Even so, the aggregate standing to this account after 40 years will be something over £690, the clergyman being then only sixty-three years of age." The Dr. does not undertake to grapple with the practical difficulties involved in such a broad scheme of self-imposed life assurance; but the practicability of it is placed in a very favorable light. The writer has argued his case with earnestness and a careful consideration of the exigencies that environ it. In the American Church, diocesan organization would simplify and facilitate such wholesome measures.

*The Fortnightly Review* has a discriminating and appreciative paper on "Lowell in his Poetry," by Sidney Low, a topic which has elicited a far more generous and deliberate comment in English journals and magazines, than we have thus far noted at home. It is not unlikely that Mr. Lowell, as a standard bearer during the stormiest periods of our political history, suffers under the odium of partizanship and party leaders, who to this day smart under the strictures of his deadly satire. "A Survey of the Thirteenth Century," by Frederick Harrison, is a masterly generalization of an epoch in which are gathered up the ripened energies and achievements of mediæval civilization. It is the age of St. Thomas, "the Angelic Doctor," of the Dominican and Franciscan orders; of the great universities; of the great cathedral builders; of the repression of Feudalism, and the institution of parliaments, charters, and the great municipalities; of the recovery and promulgation of the writings of Aristotle, and of those tremendous germinal forces which gave Europe the nations as we now know them, and laid the foundations for the civilization of the nineteenth century; in brief, a paper of great value.

*The Church Eclectic*, October, 1891, "The Eastern Doctrine of Prayers for the Dead," Rev. J. Anketell; "Religious Teaching of Robert Browning," Canon Shuttleworth; "The Bible in England," *John Bull*; "Civilization," Rev. W. W. Heygate, in *Literary Churchman*; "Dr. Lee on Sinlessness of the B. V. M.," *John Bull*; "Remains of Queen Katharine Parr," by "Layman"; "Archbishop Tait" (last notice), John Bull; "The Church in Leeds," *Church Times*; "The Move of the Prophets" (Wesleyan), *Church Review*; "Jerusalem and the East," *Guardian*; "The Holy Tunic of Trier," *Daily Telegraph*; "How Not to Promote Unity," *Church Review*; "The Bible and the Public Schools," Dr. Jewell: "St. John the Baptist, Kensington," *Church Review*; Miscellany; Correspondence; General Notes; Summaries. Utica, N. Y.: W. T. Gibson, D. D., LL. D., editor and proprietor.

Mrs. Gladstone has contracted to write a series of articles for *The Ladies' Home Journal*, of Philadelphia, especially intended for American women. The series will be called, "Hints from a Mother's Life," and in it the great English statesman's wife will tell the method which she adopted in bringing up her children. As Mrs. Gladstone is one of the most practical women in England, and her children have all attained positions of eminence, her articles for the *Journal* will have a peculiar interest to every mother in the land. Maria Parloa, the famous domestic writer, has become one of the regular editors of *The Ladies' Home Journal*, and will hereafter conduct a department of her own in that periodical.

*The Sanitarian* for September has for its leading article a valuable paper from the pen of the editor, Dr. A. N. Bell, entitled "The Beneficence of Disease." It shows how disease is correlated to the conditions of time and is ordered wisely with reference to our preparation for eternity. There is material for a good sermon in this article and it should be widely read. Send annual subscription ($4.00) or order for single copy (35 cents), to the editor, 113 A, Second Place, Brooklyn, N. Y.

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OVERCOMING THE WORLD, and other Sermons. By the late Edwin Hatch, D. D., sometime reader in Ecclesiastical History in the University of Oxford, and Rector of Purleigh. With Biographical Notices. Edited by his brother. New York: Thomas Whittaker. Pp. 336. Price $1.50.

This memorial volume holds 25 selected sermons by the late Dr. Hatch, a man of great force of mind, of eminent learning, preached on various topics and at widely-separated places from Quebec cathedral to Westminster, Oxford, and parish churches between the years 1859 and 1888. He is best known to the Church-world by his Bampton Lectures of 1880, which have received the singular honor of being translated into German; by the Hibbert Lectures for the year 1888, of which the subject was the connection of Greek philosophy with early Christianity, and "A Concordance to the Septuagint." As a leading Broad Churchman at Oxford, and also a leader among academic liberals, he fought a hard battle during the days of change and reform, and in his almost unique position was never quite acceptable to a large proportion of his associated Churchmen. Commonly esteemed a cold anatomist of ecclesiastical organisms, yet, underneath the critic was to be plainly discerned the spiritual-minded Christian and the Churchman, with much native gentleness and generosity, and kindly feelings ever manifest towards all who differed from him. Those who have read and admired his greater works with their gifts of scholarship will be interested to note what manner of man he was in the pulpit. His sermons are always brief, some remarkably so even for this day, free from common formalisms of the preacher, and breathing forth the spirit of wisdom and understanding, the spirit of counsel and strength. Biographical notices of Dr. Hatch, preceding the collection of his sermons, are written by the Bishop of St. Alban's (his diocesan), Professor Sanday, Dr. Cheyne, the Oriel Professor, Canon Driver, Regius Professor of Hebrew, and Principal Fairbairn, of Mansfield College. A pathetic interest attaches to the eleventh sermon, preached after his younger brother's death, the Rev. W. M. Hatch, rector of Birchanger.

PROCEEDINGS OF THE NATIONAL TEMPERANCE CONGRESS, 1890. New York: Funk and Wagnalls. 12mo, pp. 425. Price, cloth, $1.50.

At this great Congress, held in New York City, at the Broadway Tabernacle, June 11th and 12th, 1890, representatives of every shade of anti-liquor views discussed the different phases of the Temperance question. Among the hundreds of well-known persons who participated in the Congress were the following: Gen. Neal Dow; Robt. Ray, Secy. Natl. Temperance League of London, Eng.; Howard Crosby, D. D.; Hon. Ed. C. Pierce; Robt. Graham, Sec. Church Temperance Society; H. K. Carroll, editor of *The Independent*; ex-Pres. McCosh, and John Bascom, Joseph Cook, Gen. Green Clay Smith, H. H. Faxon, Samuel Gompers, Judges Bonney of Chicago, and Arnoux of New York; R. Fulton Cutting, Gen. Palmer, and a host of distinguished men and women directly interested in the discussions. This volume furnishes a thoroughly faithful and uncolored report of what was said and done, and will have its interest accordingly.

TOPICS OF THE TIMES. By the Rev. Howard MacQueary. New York: United States Book Company. Price, $1.00.

This book is a collection of essays and sermons, which have no connection with each other, and if worth publishing at all, should have been issued separately. The first part consists of lectures, or amateurish reviews of such subjects as Nationalism, Labor, and the Negro in America. The second part consists of sermons on various topics. The author indulges in a style that is often too flippant for the sacredness of the subject dealt with. For example, referring to Jonah's mission to Nineveh, he says: "Wonderful to relate, the prophet had not preached one day before the king and all the people, and even the *animals* (italics his), repented and put on sackcloth and sat down in ashes." Such a perversion of the story needs no comment. This is not the only instance of his flippant style; the sermons abound with them. This fault might perhaps be pardoned if the sermons contained any original thoughts or added to our stock of information.

A FLYING TRIP AROUND THE WORLD. By Elizabeth Bisland. New York: Harper Bros.; Chicago: A. C. McClurg & Co. 1891. Price, $1.25.

A look at the bright and intelligent face of Miss Bisland which constitutes the frontispiece of this handsome little book, arouses one more quickly than any wordy introduction could; nor are our expectations disappointed by the brief account of her trip around the world against time, which follows. It will be remembered that Miss Bisland was sent around the world by a New York magazine, to outdo the record of Jules Verne, about the time that a similar attempt was made by Miss Nellie Bly. However we may deprecate this striving after notoriety, we cannot deny that Miss Bisland's book is remarkably clever and interesting.

LITERARY INDUSTRIES. A Memoir. By Hubert Howe Bancroft. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, $1.50.

We lay down this book with regret that we cannot know more of its interesting author and subject. The story of the historian written by himself, it carries us on its bosom as gently as a peaceful flowing river, and all along the journey it opens out before us vistas of deeds accomplished, work performed, and difficulties surmounted, that make us marvel at the energy and perseverance of the author. No more useful book can be placed in the hands of the aspiring young business man, intent on conducting an honorable and progressive business. In the hands of our school boys, its influence will be good. In style the book possesses the charm and simpleness of Mr. Bancroft's histories, with a keen appreciation of the various situations, and a firm grasp on the events of his life. We heartily commend the book to parents as an excellent medium of instruction for their growing boys.

THE RAILWAY PROBLEM. By A. B. Stickney. St. Paul: D. D. Merrill Co.; Chicago: A. C. McClurg & Co. 1891. Price, $2.50.

This work is an able and timely discussion of the question of government control of railway rates. After an exhaustive review of the effects of discrimination resulting from competition between parallel lines, the author concludes that it is not only the right but also the imperative duty of the government to regulate railway traffic. Mr. Stickney has been actively engaged in the management of railroads for over twenty years; his views are, therefore, those of an expert, and are entitled to thoughtful consideration. The book is handsomely bound in leather, and will prove a valuable addition to the library of works on economics.

FELICIA. A Novel. By Fanny N. D. Murfree. Boston and New York: Houghton, Mifflin & Co. 1891. Pp. 358. Price, $1.25.

Published originally as a serial in *The Atlantic Monthly*, many readers will have been familiar with this story before it appeared in book form. It will be generally conceded, we think, that it is a novel of much power and strength. There is dramatic force in the delineation of the steadily growing evidence of the failure of marriage where aims and purposes, tastes and enjoyments, are at variance and find no answering chord of harmony. One closes the book with a strong but painful conviction that the writer has revealed the secret of many an unhappy married life.

THE PALACE OF SHUSHAN, AND OTHER POEMS. By the author of "Christmas Eve in a Hospital." Milwaukee: The Young Churchman Co.

The publishers state in their preface that this book is issued to test "the demand for verses of a high order of spiritual composition." The verses deserve the title "Churchly," and will be found of special value to those who seek sacramental teaching in their religious reading. They abound with a strong, vigorous trust and confidence in the dogmas of the Church, and are eminently suitable for those spirits that find strength in the contemplation of the life and work of the Master. The book is beautifully bound and is suitable for a gift.

BALAAM AND HIS MASTER, and Other Sketches and Stories. By Joel Chandler Harris. New York: Houghton, Mifflin & Co. Price, $1.25.

"Ananias," named after the "Proffit" and not after the liar, is the best story in the book. The sketches portray the old types of southern character and life, white and black, in the description of which the author of "Uncle Remus" is without a rival. Pathos, originality, and humor abound in every page. It is a book to be read aloud with a sympathetic friend who can illustrate its best passages, in passing, with tears or laughter.

AS IT IS IN HEAVEN. By Lucy Larcom. Boston and New York: Houghton, Mifflin & Co. Pp. 157. Price, $1.00.

The intention of this little book, as the preface states, "is spiritual rather than literary. Heaven is written of, . . . the heaven that enters into our human relations to purify them and prepare them for a higher development." It is a very sweet and helpful little book, full of tender and uplifting thoughts touching our human relations and friendships.

"The Law and the Prophets" is the title of a work by the Rev. Stanley Leathes, D.D., soon to be issued by Eyre & Spottiswoode, London, whose representatives in New York are Messrs. E. & J. B. Young & Co. The book shows how far the writings of the prophets give indications, from similarity of thought and language, of their personal acquaintance with what is traditionally known as "the Law of Moses" in the Pentateuch. The evidence is of a convincing and conclusive character; it seems impossible to resist it.

THOMAS WHITTAKER will publish in a few days a volume of sermons entitled "Sons of God," by Dr. S. D. McConnell, whose "History of the Episcopal Church" was so successful last year. He will also have ready an important historical work on the "Church in Nova Scotia, and the Tory Clergy of the Revolution," by Arthur Wentworth Eaton, an author who is thoroughly familiar with the history and traditions of "Acadian Land."

Two small volumes of sermons and lectures by the late lamented Aubrey L. Moore, whose volume on "Science and Faith" made such a deep impression a few years since, will be published this week by Thomas Whittaker, under the titles, "Some Aspects of Sin" and "The Message of the Gospel."

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## THE HOUSEHOLD.

### A DAUGHTER OF THE KING.

BY ROSA HUNTER.

The day was hot, the clerks were cross, and tried
Their patience was, by many a thoughtless one
Who seemed to care not, if her sister died,
So long as she was pleased and her work done,

When in came one young girl, surpassing fair;
One could not help but glance the second time—
Her dark eye, rosy cheeks, and golden hair,
Would draw attention in whatever clime.

A woman resting from her day's hard work,
As this fair miss came quickly up to her;
"Another one!" said she, "I must not shirk,
Although so weary I can scarcely stir."

"Sit still!" the maiden said, "I do not buy;
As I was passing I came in to tell
That my new hat is lovely, I would try
To thank you kindly, for I like it well."

The woman smiled, as tears her eyes oppressed;
"To you," she said, "that seemed a little thing;
But did you see that badge upon her breast?
She was a noble DAUGHTER OF THE KING."

## THE EARLY BRITISH CHURCH.

II.—ST. PATRICK.

BY K. F. J.

(All rights reserved.)

In one of the many raids of the wild Irish on the exposed coasts of Scotland, a lad of sixteen was carried away captive, together with his two sisters and many of his friends and neighbors. How little we can imagine the feelings of a Christian boy, torn from his home, and hurried away by a crowd of fierce and savage heathen to a lifetime of slavery. As the frail barks tossed upon the angry waters of the Irish Sea, the mighty billows must have seemed less terrible than the cruel faces about him. It must have required a faith, strong indeed, to see in such an event, the guiding hand of a tender Father; and yet, to us, who look back over the centuries, nothing can be plainer than the loving purpose of God who was thus preparing an instrument for the conversion of Ireland.

St. Patrick, who was thus carried forcibly at an early age to the scene of his future labors, was the child of Christian parents, his father being a deacon, and his grandfather a priest. He was born late in the 4th century or in the first years of the 5th, at or near Kirkpatrick, near Glasgow. He was called Succat and afterwards took the name of Patricius or Patrick. His captors sold him to the chief of the kingdom of Dalaradia, in the North of Ireland, and for seven years he tended the flocks and herds of Milchu, his master. Near the end of his life he wrote an account of himself, called his "Confession," and in it he tells how he lived upon those wild northern mountains, exposed to rain, and frost, and burning sun. He learned much then that was of service in his later life, of the habits and language of the Irish tribes. During those years of slavery, God was thus fitting him for his vocation, and like another youth who was "called from the sheep-folds" for a great work, he doubtless learned many deep truths about life and death, upon the green hillsides where he pastured his flocks. At last he escaped and made his way to the sea, where he was fortunate enough to find a vessel, and, after braving storm and tempest, he reached his father's home in safety. But he was the second time enslaved in the same way, and a second time escaped.

He had often thought in his lonely life that he would be quite happy if he could carry the light of the Gospel to the benighted people among whom he lived. Probably in his position as slave his words had little weight, if indeed he was ever allowed the opportunity of teaching his faith to those about him. Now that he was his own master once again, however, he resisted all the entreaties of his family, who must have felt that he had been given back to them from the dead, and declared his firm purpose to devote his life to mission work among the Irish. He dreamt that he had heard a voice calling to him from those heathen shores: "We entreat thee, holy youth, to come and walk among us." Like St. Paul, "he was not disobedient unto the heavenly vision," and like him, he sought to prepare himself for the work to which God called him, by quiet and meditation. He turned his thoughts to Southern France. There were several famous monasteries there, known all over the Christian world for their learning and piety. Among them was Marmontier, founded by the great St. Martin, on the banks of the Loire.

There are several islands off the coast of France cradled in the blue Mediterranean, and on these fair spots rose white monastery walls, under the shade of olive trees. We hear from St. Ambrose how sweet were the distant voices of the monks chanting their offices as the sound was borne over the waves. St. Honoratus founded the most famous of these, in the island of Lerins. In his zeal to escape from the world he fled to this island which had an evil reputation as it was infested by poisonous serpents and had no springs of water. The chronicles tell us that the reptiles lost their power of harming, and fresh springs of water burst forth when the Saint landed there. Certainly Lerins became a fountain of learning, and watered many a barren waste through the centuries where it flourished. St. Hilary and St. Lyons both were nurtured under the shadow of these monastery walls, and St. Vincent, who has defined for us the Catholic Faith as being that which has been held "always, everywhere, and by all." Indeed, the Athanasian Creed has been attributed to St. Vincent, and it is considered as quite possible that we owe it to the monastery at Lerins.

The ultimate fate of this holy house was a sad one; the Saracen pirates fell upon it. As their fleet galleys approached, the abbot sent away by such boats as he could command, the lads and young men under his charge whom he would save from a terrible trial of their faith, and he himself, with his monks about him, celebrated Mass. Then they calmly faced the death which awaited them from the Moslems who were even then at the church doors. Torture and massacre followed, and when the sea-robbers sailed away, the quiet of death and desolation reigned over that fair home of the Church. In later years the monastery was rebuilt, but it never flourished as it had done in earlier times.

In both these homes of learning, Marmontier and Lerins, St. Patrick studied. After spending some years in retirement, he took Holy Orders and was consecrated bishop, and then, with a number of followers, sailed for the scene of his missionary labors.

They landed on the Irish coast, and advanced into the interior, where they nearly met with death, being taken for pirates by a native chief and his warriors. But the appearance of these strange invaders, unarmed, and noble and commanding in their dress and manners, interested the chief Dichu, and he changed his purpose towards them and made them welcome. Here the missionaries lingered, instructing both people and chief in the Catholic Faith, and here their first converts were baptized. Dichu, being now a Christian, gave ground for a church to be built upon.

St. Patrick longed to carry the truth to his former master, Milchu, so as soon as he could leave his little Christian community, he journeyed to the north.

We can imagine how strange this coming again to his home of slavery must have been to the young Bishop.

We know not whether the Irish at once recognized in the Saint the lad who had tended their ships on the mountain side, and doubtless had oftentimes received rough treatment at their hands; but when they became aware of it, they hardened their hearts and closed their ears to his preaching, and with a sad heart Patrick turned his face from them and sought his little Christian settlement once more. From this spot he made his journeys for some time.

In the central part of Ireland is the hill of Tara, dear to the hearts of the Irish. Here the Druids were in great force, and thither repaired the people with their king, and chiefs, and bards, for their greatest religious festival. Here, thought St. Patrick, was the place of all others to strike a deathblow at the false religion, and here he determined to celebrate with such pomp as he might the Easter feast, which fell at the time of the heathen rejoicings. He arrived at the hill of Tara on Easter Eve, and there they raised a tent and prepared to pass the night. To the fear and horror of the watching Druids, the smoke of a fire was seen curling up into the air from before their tent. At once the heathen priests hastened to the King Laoghaire and warned him that it was sacrilege to allow a fire anywhere near the holy place until after he himself had lighted the sacred fire in the Palace of Tara. They assured the king that if the fire was not at once put out, whoever it was that lighted it would remain forever the lord of Ireland. So the king sent in haste to find out who had braved the anger of the gods, and the strangers were at once brought into his presence. But when they came, their courageous bearing and their dignity as messengers of a greater sovereign than Laoghaire so wrought upon this wild and impressionable people that they were allowed to deliver the message of life. The king, with wonderful liberality, when we consider the great influence the Druids exercised over the superstitious Celts, gave them permission to preach to his people provided they did not stir up strife in his kingdom. The usual result followed. Although Laoghaire was not at once converted, his brother was soon baptized, and other chiefs and their followers accepted the true religion. The angry heathen again and again attempted to kill the missionaries, but their lives were wonderfully preserved, and the Christians grew stronger and stronger till they spread over the greater part of Ireland.

At last St. Patrick determined to destroy the great idol Cromcruach, on the plain of Magh Slecht, held in reverence by all the surrounding tribes. This he successfully accomplished, and it was a great blow to the false religion. The preaching of the Gospe found a quick response among those wild Celts when they saw how St. Patrick and his priests carried out their teaching in the zeal, gentleness, and purity of their lives. He made centres of Christian learning wherever in the island he could obtain a hearing; and, remembering the French monasteries and schools which shed such light on the surrounding darkness, like St. Martin at Tours and St. Honoratus at Lerins, he established convents and schools which, in after years, made Ireland indeed a home of learning. He sent several of his followers abroad to be consecrated bishops, and with their help, enlarged the circle of his work and influence. St. Patrick especially strove to secure young men of the higher classes for his schools, and by training them from childhood for the ministry and for the monastic life, to lay the foundations of the Irish Church deeper than would be possible while she depended upon foreign teachers, no matter how devoted they might be. His warm heart yearned over the condition of slavery to which captives, many of them Christians, were reduced; perhaps he sorrowed more for them, remembering the bitterness of his seven years of servitude in northern Ireland, and he did all he could to lessen their woes.

St. Patrick received as a gift for the Church a piece of land called "the Hill of Willows," and there he built a church around which gradually grew up the town of Armagh. This became the centre of his work, and as the Church increased and prospered, he organized and regulated all matters from there. But still, dearest to his heart, was the spot where he had first planted the cross in Ireland, and which has always been known by the name of Saul or Sabhal, and is situated near Downpatrick.

The faithful apostle of Ireland lived to be an old man, and his life drew gently to a close amid the familiar scenes of his earliest mission work. As he felt that his days were numbered, he asked to be taken to Armagh, where he had planned and ordered the work of the Irish Church for so many years. But his strength failing him, they turned about on their way and carried him back to Saul, the voices of angels sounding in his ears on the way, bidding him return to that dear church. Here the peaceful end came to a noble life, sometime between 493 and 495.

St. Patrick saw a greater harvest than is often granted to the sower of the Word. The wild land to which he came a captive boy, was won for Christ. Quiet and peaceful monasteries nestled in valleys which a few years before had only known the presence of wild fighting clans—church spires and towers pointed the way to heaven, where a little while ago men worshipped idols on their sacred hill-

tops. The sounds of holy chant and prayer drowned the wild war-cries of the Celtic tribes, and where fanatic Druids had offered up the human sacrifices, the one prevailing Sacrifice was offered on many altars for the infant Church of Ireland.

Surely we may well give thanks for the noble work and example of the blessed saint and apostle of Ireland.

### THE FIRST STEP.

All young students will enjoy the following concerning the most talked-of man in Europe at the present day. The New York *Sun* says that the first step of Dr. Robert Koch into the light of publicity took place in the laboratory of the bacteriologist, Privy Councillor Cohn, who announced one day, years ago, to the students under his supervision that on the next morning "a young fellow from Posen would be on hand to show some preparations." What the young fellow's name was, the privy councillor had forgotten. Of his preparations he was equally ignorant.

At the appointed hour the students had assembled and were trying vainly to learn just how little the coming man knew of bacteriology. The door opened, and a little man in simple black garments slipped in. He had great, unsophisticated blue eyes, such as only German men have, a big, clear forehead, and a small, stiff moustache. The students smiled as he bowed deeply and introduced himself as Robert Koch. He addressed his simple compliments to the mighty "Herr Geheimrath," and then opened the boxes he had brought under his arm.

Everyone ceased smiling as he laid out his wonderful little glass slides, which are so familiar to the eye of the medical students and professors of Germany. Preparation after preparation of the most wonderful sort, obtained with infinite pains, study, and intelligence, and preserved in a fashion pitiably economical, yet thoroughly scientific, was spread out by the silent small man, together with sets of irreproachable photographs of everything, all done by him, and by him alone, away off in the hamlet of Wollstein in Posen. When the exhibit was finished, there was a dead silence for a minute or two. Then Privy Councillor Cohn said:

"Sir, you should remain in Breslau. It is not fitting that a man of your genius should go back to Wollstein in Posen."

Koch was willing enough to remain in Breslau, for his life in Wollstein had been joylessly poor, according to the views of most men, although he had found comfort in his remarkable work. "I am anxious to remain, but I have no money," he answered.

Two days later the judicial court doctor of the Nicolia district died. His place was poor enough, and almost without fees, but it was a foothold, and as such Cohn secured it for Koch. The young Posener took up his residence in Breslau and continued his studies. He found, however, little profitable employment. After three months, in which he earned just $6.00, he announced that, well as he enjoyed his official honors, he could not see his way to living with them any longer. He resigned his place and went back to Wollstein. His three months in Breslau, however, had made him known to the world, and not long afterward he was called to Berlin to take a place in Bismark's new health bureau.

### THE MINISTERING CHILDREN'S LEAGUE.

A LETTER FROM THE COUNTESS OF MEATH.

AT SEA.
ORIENT LINE OF ROYAL MAIL STEAMERS.

MY DEAR YOUNG FRIENDS—It is possible that you might like to have a line from me to-day because I hope and think that you like occasionally to have a letter from one who takes a deep interest in your welfare, and I happen to be at this moment in a spot very, very far from you, and to which not many people go—the North Cape in Norway. This morning we were going about Hammerfest, which is said to be the highest inhabited city in the world. We are having no nights, but continuous day, the sun shines at midnight just as it does at 12 o'clock of the day, only it is lower down in the sky and not so hot. At Hammerfest they have 76 days in which the sun is shining day and night. It never sets all that time. But if the summers are very light, the winters must be terrible, for they have 64 days when not a glimpse of the sun is visible, one long, long night. Yesterday evening, I remained up on the deck of the vessel until 11:30 P.M., and I felt very sorry to go down out of the sunlight to my cabin. I undressed, and whilst doing so, watched the sun throwing a beautiful red glow over the snow mountains, and I was still looking out when 8 bells sounded in the ship which meant that it was 12 o'clock, midnight. Just after that we passed a little house, and the sun was shining in the panes of glass in the windows, making them quite dazzling. When I got into my berth I took out a little text book to see how clearly one can read at such a late hour. I happened to open it at the text, "The people who sit in darkness have seen a great light," which seemed most appropriate words. Fancy how pleased the poor people living at Hammerfest must be when waking up next day they find the sun is again rising above the horizon and the long night of 64 days' duration is at an end. I went this morning to see a little hospital in this northern town, and I was talking to a good Sister who with five others had come from Germany to look after the sick people in Norway, and she was telling me how dark and dreary the winters were, for in 64 days they can only see for about one hour daily in a sort of twilight sufficiently well to read without lamp or candle light. How dreary this must be and how often she must have wished herself back in Germany? But then on the other hand she is a ministering woman, and I do not think ministering people are unhappy. Her face did not look so. There was a dear little chapel in the middle of the hospital at Hammerfest which looks as if the Sisters often worshipped there, and it is because they love God and love their neighbors that they can stand the dreariness of the stormy, dark, northern climes.

Dear children, I hope you have that love in your hearts, it is like the sun here turning night into day.

Use your league prayer daily, and earnestly try hard to do loving acts, and I think that love will shine more and more into your hearts. I have not been well, and the doctor sent me away to see what a voyage would do in getting rid of a tiresome cough.

I am finishing my letter at 1:30 A. M., for we have arrived at the North Cape and the passengers are all sitting up to enjoy the beauty of the scene. God bless you, and forever. Your loving friend,

M. J. MEATH.

IT is a century since the life-boat was invented by Lionel Lukin, a native of Hythe, one of the Cinque Ports. As yet no memorial of him exists, excepting a tombstone over his grave, but it is now proposed to place a memorial window in the chancel of the church of Hythe, near which he lies buried.

### THE SCIENCE OF SILENCE.

I have read somewhere the following arrangement for avoiding family quarrels: "You see, sir," said an old man, speaking of a couple who lived in perfect harmony in his neighborhood, "they'd agreed among themselves that whenever he came home a little *contrary* and out of temper, he wore his hat on the back of his head, and then she never said a word; and if she came in a little cross and crooked, she threw her shawl over her left shoulder, and he never said a word." As it takes two to make a quarrel, either the husband or the wife might often prevent one by stepping out of the room at the nick of time; by endeavoring to divert attention and conversation from the burning question; by breathing an instantaneous prayer to God for calmness before making any reply; in a word, by learning to put in practice on certain occasions the science of silence. Robert Burton tells of a woman who, hearing one of her "gossips" complain of her husband's impatience, told her an excellent remedy for it. She gave her a glass of water, which, when he brawled, she should hold still in her mouth. She did so three or four times with great success, and at length, seeing her neighbor, she thanked her for it, and asked to know the ingredients. She told her that it was "fair water," and nothing more; for it was not the water, but her silence which performed the cure.

He who has learned the science of silence may hide ignorance, and even acquire a reputation for knowledge and wisdom. A story is told of the painter Zeuxis, how he reproved a certain high priest of Great Diana of the Ephesians, who discoursed of pictures in the artist's studio, with so reckless audacity of ignorance, that the very lads who were grinding colors could not refrain from giggling, whereupon Zeuxis said to his eloquent friend: "As long as you kept from talking, you were the admiration of these boys, who were all wonder at your rich attire and the number of your servants; but now that you have ventured to expatiate upon the arts of which you know nothing, they are laughing at you outright." Denouncing the vapid verbiage of shallow praters, Carlyle exclaims: 'Even Triviality and Imbecility that can sit silent, how respectable are they in comparison!" It was said of one who was taken for a great man so long as he held his peace, "This man might have been a counciller of State till he spoke; but having spoken, not a beadle of a ward."

Lord Lytton tells the story of a groom married to a rich lady, and in constant trepidation of being ridiculed by the guests in his new home. An Oxford clergyman gave him this advice; "Wear a black coat and hold your tongue." The groom was soon considered the most gentlemanly person in the country.—*The Quiver.*

### SIX DELUSIONS WITH RESPECT TO THE ENGLISH CHURCH.

1. It is a delusion that the Church of England was ever Roman, or ever acknowledged, as a Church, any subjection to the Pope, or any other relation but that of an independent English Church (or Churches) established by the preaching of missioners from Rome, accepted by kings and people of what we call England.

2. It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants, at Spires. She renounced certain mediæval errors promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) Roman schism in England, which remains till this day in our English Roman Catholic bodies.

3. It is a delusion that the Church of England was a different Church after the Reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform bill, or than a drunkard's personal identity is lost if he reforms.

4. It is a delusion that King, Queen, and Parliament either reformed the Church or ordered that the Pope should no longer be her head. The Church declared what she has repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign bishop. Civil enactments maintained that declaration, at home and abroad, in secular action upon it.

5. It is a delusion that the recognition of the royal supremacy meant or means any spiritual headship, or anything else than what had always been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope; that the last appeal of all alike is to the Sovereign. It is strange, in the face of the very strong words of Henry and Elizabeth, that any delusion on this exists.

6. It is a delusion that Parliament settled the Church of England, or even that the Church is subject to Parliament now, except in matters affecting personal or property rights. The Church reformed her errors herself; her Prayer Book and her Articles are her own work. The Act of Submission, which is the limitation of her action, is in theory no more for her than for Parliament itself. It requires Convocation, as the conqueror required, to be summoned by the Sovereign, as Parliament itself must be, and it requires that canons must have royal assent for their enactment, just as Acts of Parliament themselves must have it. That has been the relations of councils and princes since Christianity was a recognized religion. Personal and property rights cover a great deal of ground, and civil compulsion in such matters can only be derived from Acts of Parliament, but Church authority is often of as much importance as civil force for obtaining action in Church matters, and the limitation upon that is not Parliament, but the Crown, as it has always been in England, at least since the Conquest.

### METHODS AND MACHINERY.

The last fifty years has witnessed, among other things, a great change in the methods and machinery for the support and extension of the Church, both general and parochial. This is visible, chiefly, in various organizations for special departments of work. Then, the General Missionary Board constituted the only representative of special duty, in our working system. This has been added to and supplemented by a number of organizations devoted to the interest of other special claims. In parochial work, the duties of the parish clergy are both changed and increased. Then, two matters comprised, almost exclusively, a rector's duties. These were the Sunday services, in which preaching occupied the chief position, and the other, the house-to-house pastoral visits, which consisted not simply in the ringing of the door bell, and a five minutes' chat on social topics, but a careful round of counsel and advice to parishioners, old and young. This, too, has changed with changes in the methods of social life. Then, men carried on business as a means of living and supporting their households; now, they live to carry on business, and the inner life and training of the family is subservient to the claims of the office and the mart. The age is largely, almost absorbingly, a commercial one. This spirit has had a strongly reflective influence upon the methods of the Church. Utility is at the forefront. The pressing questions are: What is a thing worth? Will it pay? And how to accomplish the largest results? So it has come to pass that methods and machinery have multiplied. Church Congresses, brotherhoods, sisterhoods, guilds, and societies of many names, are giving their many-handed and enthusiastic labor for the welfare, growth, and extension of the Church in every direction.

It is an age of specialists, and the general work is surely best carried on by a prudent and discreet division of labor. The result of all this is, that never since apostolic times has the Church been so alive to the claims of humanity upon the faith, or more vigilant and powerful in its efforts to discharge its commission for the saving of the world. But while these "handmaids" of religion are useful and valuable, even to an intense degree, they require to be used and directed by a wise discretion, and under the influence of a strongly conservative management. The elder Bishop Doane, one of the grandest characters in the American Church, once said that he was afraid of "too much organization," and it was a wise declaration. So long as these associations within the Church inherit the spirit, and are true to the principles that gave them birth, they are invaluable. But experience teaches that concentration often over-concentra es itself, and minimizes all efforts, save its own, and authorities not accepting its direction. This is the point where danger threatens. A Church Congress may come to assert itself as the voice and exponent of Church principles; and a parish guild, or brotherhood, may come to fill, and assert itself, as the parish. A Sunday school may come to be "the children's church," and while filling its classes, empty the pews. One evil result of the workings of a so-called practical age upon the Church is very generally and seriously felt, and that is, that the clergy have come to be esteemed and regarded, generally, not so much for their spiritual character as pastors of the flock, as for their executive ability and financial influence. The man who best can "draw," and so increase the revenue, has come to the front, and the man who best can serve as the faithful pastor at all seasons, is passing to the rear. The political maxim that "eternal vigilance is the price of liberty," is worthy of an application to all measures and means, which organize as new forces for the promulgation of the faith, and the welfare of the Church of God.—*The Church Year.*

*Mr. Lakey:* These small farm boys up in the country here are awful ignorant. Now I'll bet this little fellow doesn't know when America was discovered. Boy, what was the date Columbus discovered America? *Boy:* Ah, you have fallen into a very common and hardly pardonable error, sir. Historic research has proven indubitably that the idea of Columbus having been the original discoverer of this continent is erroneous. Traces have been discovered on our shores of the presence of probably Scandinavian seamen hundreds of years before Columbus. Pardon my curiosity, but are you not from Chicago? *Mr. L.:* Y—Yes—but—w—where are you from? *Boy:* I am a resident of Boston—at present on a short vacation.

A LADY once consulted St. Francis of Sales, on the lawfulness of using rouge. "Well," said the Saint, "some pious men object to it, others see no harm in it, but I hold the middle course, so you may use it on one cheek."


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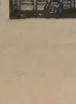

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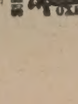

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## *CARE OF BEDS AND BEDDING.*

BY MARIA PARLOA, IN *Ladies' Home Journal.*

The beds and bedding should have special care now. The blankets that have been put away all summer must be hung on the clothes-line some bright day. Give them a good shaking or beating, and let them air for several hours. If comforters are used, they must have the same treatment. When it is possible, however, discard comforters and use only blankets, which are more healthful and cleanly. Have mattresses, pillows, and bolsters thoroughly beaten and aired. Dust the springs of the beds, and, when the form of the springs is such that you can do so, make a covering of strong calico. It should be sewed at both ends and one side. Slip the springs in at the open side, which should then be sewed up. This prevents the accumulation of dust on the springs, saving an immense amount of trouble. I get the wide, light prints that upholsterers use for the covering of fine stuffed furniture. It is a little more expensive than common calico, but it pays in the end. This covering also protects the mattress from rust. I make covers of strong bleached cotton for my mattresses, and have these covers washed twice a year. They must be made open on the side, and, when the mattress is slipped in, the sides must be basted together.

While the bedding is airing, take down the bed and dust it thoroughly. Lay the head, foot, and side pieces on the floor, grooved sides up, and pour naptha into all the grooves and creases. It will not hurt the floor or carpet if it should run over upon them. Have the windows open, of course, whenever you use naptha. Let your bed stand this way for several hours; then set it up and bring in the mattresses and other bedding. There is not the slightest danger in using naptha if the windows in the room and adjoining hall or rooms be opened, that the gases shall escape, and if there be no light or fire in the rooms, as, of course, there would not be on a clear, bright day this time of year. If you have some blankets to be washed, select a bright, windy day, and if this be their first washing, rip off the bindings, if colored cotton or worsted, and bind the blankets anew with the loosely-woven white braid that comes for flannels. I have found, as a rule, that the colors of silk bindings are fast.

All the woollen garments that have been packed away through the spring and summer should be pinned firmly on the clothes-line and then shaken and beaten. Let them air for several hours and then place them in the closets or drawers where they belong. If the day be clear, with some wind, they should be free from odors at the end of five or six hours. As soon as the summer garments are changed for the fall or winter ones, all the woollen ones that require washing, should be washed and pressed. The others, such as dresses, jackets, men's and boys' flannel suits, should be thoroughly brushed with a corn broom, the pockets turned inside out and every particle of dust wiped from them. They should then be pinned on the line, beaten with a rattan, and aired for several hours. Have an old sheet spread in the trunk or box in which the articles of clothing are to be kept, and sprinkle it liberally with naptha. Have the under flannels and all white or light woollen garments folded smoothly, and lay them on the sheet. Sprinkle with naptha. When all the light goods have been placed in the trunk, fold the sheet over them. Now spread another sheet in the trunk, fold the dark goods, and, after placing them on the sheet, sprinkle again with naptha, and fold the sheet over them. Close the trunk and your garments will be safe from moths for any any length of time. There must be no fire in the room and the windows must be opened while this work is going on. After the gas has passed off, which will be in a couple of hours, there is no danger from fire or light. If one objects to naptha, chloroform can be used. Pack all the clothing in one sheet. When all the garments are in the trunk, draw the sheet over them. After placing a two-ounce bottle of chloroform on top of the clothing, but under the sheet, draw the cork quickly, and instantly close the cover of the runk. Be careful not to inhale the chloroform. This is a more expensive method than the naptha. Two quarts of naptha cost only twenty-five cents. I have used naptha for about ten years, and have never had a woollen or fur garment injured by moths. Whatever you use to preserve your goods from the moths, it is most important that the articles should be thoroughly beaten and brushed, that no eggs shall be in them when they are put away. It is often the case that articles which are protected in the most careful manner are ruined because they were not brushed free from the eggs of the miller before they were put away. All white goods should be washed free from starch, rinsed thoroughly, dried in the sun, and put away rough-dry. I know that many good housekeepers put away all their white goods starched and ironed, ready for the following season, but white garments that have been ironed, are apt to turn yellow when they lie for several months.

NEWARK, N. J., Sept. 19, 1885.

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It has entirely supplanted the use of Castile and other fine soaps in my household for several years past, being in no way inferior, and from fifty to seventy-five per cent. more economical.

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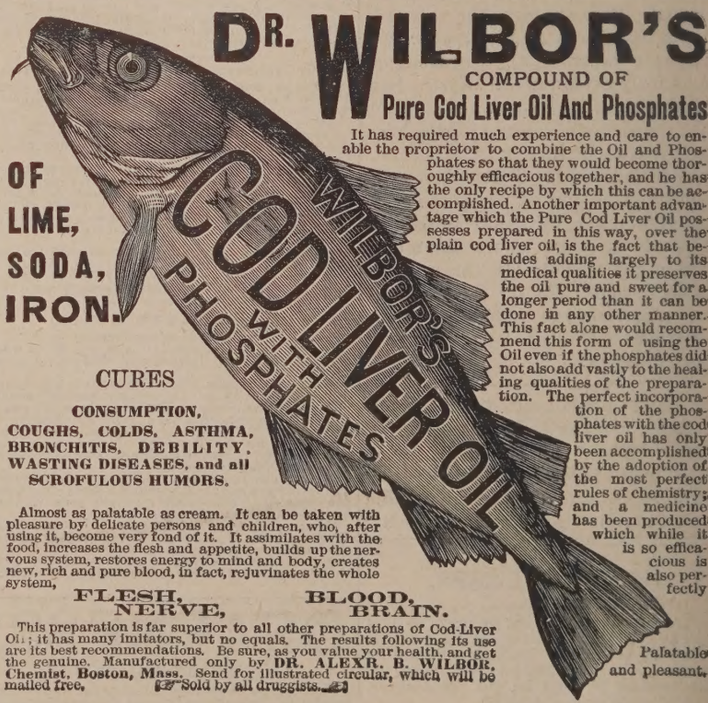
COMPOUND OF

**Pure Cod Liver Oil And Phosphates**




OF LIME, SODA, IRON.

It has required much experience and care to enable the proprietor to combine the Oil and Phosphates so that they would become thoroughly efficacious together, and he has the only recipe by which this can be accomplished. Another important advantage which the Pure Cod Liver Oil possesses prepared in this way, over the plain cod liver oil, is the fact that besides adding largely to its medical qualities it preserves the oil pure and sweet for a longer period than it can be done in any other manner. This fact alone would recommend this form of using the Oil even if the phosphates did not also add vastly to the healing qualities of the preparation. The perfect incorporation of the phosphates with the cod liver oil has only been accomplished by the adoption of the most perfect rules of chemistry; and a medicine has been produced which while it is so efficacious is also perfectly

Palatable and pleasant.

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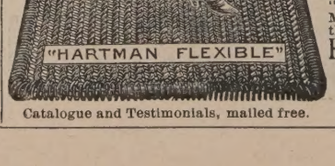
This preparation is far superior to all other preparations of Cod-Liver Oil; it has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by **DR. ALEXR. B. WILBOR, Chemist, Boston, Mass.** Send for illustrated circular, which will be mailed free. **Sold by all druggists.**

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